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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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THE CHURCHMAN

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POETRY.

For the Churchman.

MIDNIGHT THOUGHTS.

"Oh that I knew where I might find Him! that I might come even to his seat!"

Would that yon heaven's resplendent dome,
The pathway to my future home,
E'en now were trod by me;
Would I might gain those isles of light
Whose distance mocks my feeble sight
Lost in immensity!

From out that sky so deeply blue
What glories burst upon my view,
Oh for an angel's ken,
That I might see the noon-tide blaze
Of suns, of worlds, whose faintest rays
Ne'er reach the home of men!

Those lucid gems so thickly strown
On footstool of th' Almighty's throne;
The midnight's glowing sky,
Sublimely beautiful appear
Undimmed, as when each starry sphere
First lit the vaults on high.

Oh that a seraph's wing were mine,
To pass those burning orbs that shine
So purely o'er our earth,
How then would soar my longing soul,
Away beyond where planets roll,
To Him who gave them birth!

Be still, my heart—'tis not for thee
To gaze with holy ecstacy
Upon that bless'd abode,
Whose joys, nor eye, nor ear can know,
Whose living waters ceaseless flow
From out the throne of God.

'Tis not for thee—thy work is here,
Then struggle on—each secret tear
Is mark'd by Him above,
And darken'd skies that round thee lower,
And many a deeply anguish'd hour,
Thy Father sends in love.

Then struggle on—let faith be strong,
He died for thee, to whom belong
The keys of life and death;
O trust his love, and thou shalt see
The glories of his Majesty,
When thou resign'st thy breath.

Patience her perfect work must have,
But soon, triumphing o'er the grave,
What rapture will be thine,—
Things in which angels wish to look—
Redemption's plan—creation's book—
All full reveal'd will shine! J. C.

From the London Christian Observer for January, 1826.

TRANSLATION OF THE DIES IRÆ.

On that great, that awful day,
This vain world shall pass away;
Thus the Sybil sang of old,
Thus hath holy David told.
There shall be a deadly fear
When the Avenger shall appear;
And, unveil'd before his eye,
All the works of men shall lie.
Hark! to the great trumpest's tones
Pealing o'er the place of bones.
Hark! it waketh from their bed
All the nations of the dead,
In a countless throng to meet
At the eternal judgment-seat.
Nature sickens with dismay:
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand.
The great book shall be unfurl'd,
Whereby God shall judge the world:
What was distant shall be near;
What was hidden shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
Oh! in that destroying hour,
Source of goodness! source of power!
Show thou, of thine own free grace,
Help unto a helpless race,
Though I plead not at thy throne
Aught that I for thee have done,
Do not thou unmindful be
Of what thou hast borne for me;
Of the wandering, of the scorn,
Of the scourge, and of the thorn.
Jesus, hast thou borne the pain;
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom thou hast bled?
Thou, whose dying blessing gave
Glory to a guilty slave;
Thou, who from the crew unclean
Didst release the Magdalene;
Shall not mercy vast and free
Evermore be found in thee?
Father, turn on me thine eyes;
See my blushes, hear my cries.
Faint though be the prayers I make,
Save me for thy mercy's sake,
From the torments of thine ire,
From the worm, and from the fire;
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
Oh, the horrors of the day
When this frame of sinful clay,
Starting from its burial place,
Must behold thee face to face!
Hear and pity; hear and aid;
Spare the creatures thou hast made.
Mercy, mercy! save, forgive;
Or who shall look on thee and live?

From the Protestant Episcopalian.

THE CASE OF DYING CHILDREN.

Nothing in a survey of human affairs appears so paradoxical, so unaccountable as the case of children dying before the sufficient development of their moral faculties. We ask with philosophical curiosity why were they sent hither, like premature flowers, to droop and die before they have expanded? We ask, with a deeper sentiment than curiosity, why were they given to our affections just long enough to gain all their strength, and for the period which claims the greatest tenderness, and then snatched away, leaving our whole soul shattered with the violence? We ask in deep religious anxiety why are they sent into this world of probation, and in the language of the Psalmist, "shapen in iniquity and conceived in sin," and before that probation has begun, before the Spirit can have produced fruit in their souls, before they know how to refuse the evil and choose the good, removed from the scene of trial, without labors to rest from, and without good works to follow them? Such are the inquiries of our solicitude. We may answer them in the language of our Saviour, "Out of the mouth of babes and sucklings God hath perfected praise;" his purest human praises above are sung by these purest earthly beings. We may confirm our answer from many passages of Scripture, "Of such is the kingdom of heaven;" "It is not the will of your heavenly Father that one of these little ones should perish." In plain terms, every one not accountable for actual sin is saved; they all are "suffered to come unto Christ," and "none shall pluck them out of his hand."

On this consoling doctrine we first remark, that it is a triumphant answer to the chief difficulties and surmises of the case of a dying infant. It fully vindicates the dealings of the Almighty, and it relieves the anxieties of the philanthropist and the parent. Mercy, eternal mercy, mercy secured at once, and not left to the contingency of repentance, is the commutation children receive for a few pains and for the short struggles of death. And be our doubts and sorrows what they may, they should be silenced in view of the great, the *certain* beatitude of a dying innocent. Though their fleeting earthly life present mystery, since it is so very transient, their immortal portion, not left like ours to the uncertain issue of probation, to the uncertainty whether the change of character will take place, should convert all skeptical feeling at their untimely departure into gratitude for their sure and unquestionable bliss.

Yet there is no greater mystery in the above circumstances than in almost every thing relating to fallen man. Had human nature remained in its integrity, and the earth never been cursed, we should have seen every intelligent being conducted through a full life of probation, not leaving this world prematurely, not burthened with pain, though without transgression, and not wounding by its departure the holiest sensibilities of the human breast. It was the fall that occasioned these and every derangement of our affairs. The earth is filled with proofs of our defection.

Nay, the death of infants is not only kindred with the other distractions of our fallen world; it goes far towards a solution of one of the deepest mysteries connected with the fall. What more affecting mystery than this—that after sin had entered into the world, and death by sin, and death eternal was threatening us in the world to come, the Almighty should yet continue our race, and make us undergo a trial of these awful hazards! Doubtless he hath sufficient reasons for such a course, though *we* cannot fathom them. But how much diminished is this mystery, when we reflect that perhaps half of human birth die before the age of perfect accountability. One half of the beings ruined by Satan are, by this mercy of God, early death, snatched directly from his grasp, and "hid in the secret of his own tabernacle." Here the evil one can assault them by no temptation, for they are too young; he can reach by no artifice their guileless understandings; their wills have as yet no moral capacity to consent to evil, and thus yield him a triumph; though under the disabilities of original sin, they have contracted no guilt from actual sin. Though in the great class of the fallen, and in scriptural language, "concluded with all under sin," they are personally innocent, having never brought into palpable deeds the depraved tendencies which they inherit. And they are taken to heaven in this immature condition; the clouds which enveloped them being dissipated, and they exalted to the regions of light. Thus, by a direct and obvious providence are the calamities produced by sin made to counteract the purposes of the malignant author of both sin and calamity; sickness and accident, introduced by Satan, are overruled by Heaven to his defeat; one-half of his victims are thus delivered from any warfare with him, and are for ever secured from him by this confounding of his stratagems. The "enemy and avenger" is conspicuously foiled in this "ordaining strength," and "perfecting praise" in the persons of "babes and sucklings."

This particular, though it is the least attended to, seems one of the most conspicuous in the work of the Redeemer. The stake indeed at issue on the part of one fully entered upon probation is so immense, nothing less than the safety of his imperishable soul; the care of securing it is so great, and the anxiety for the event so deep that the affairs of youthful members of the Redeemer's flock attract but a limited inquiry. And this moderate interest is satisfied the moment we consider that their bliss, dying thus early, is undoubted and secure. But let us elevate our souls above the human interest of their case; let us contemplate its relation to the glory of God; let us survey the death-bed of a child with sentiments such as glow in the angel's bosom, who waits to carry its soul into paradise, with sentiments such as will animate a glorified saint, when his recollection may return to a scene once so grievously afflicting, and his understanding perceive how it promoted the divine honor: thus let us meditate on the departure of an infant, and we shall acknowledge it one of the brightest glories of our God, and of his Christ.

Go back, then, in imagination, to the loss of paradise. Behold man fallen; behold the progenitor of our race in actual transgression, and ripe for immediate death; behold his whole offspring yet unborn, debased in the fountain of their nature, the stream of life ready to flow contaminated into their veins, and bring into them both the seeds of depravity, and also fertility within for the growth and increase of that depravity! Shall the Deity permit the deteriorated creatures to come into existence? If they exist not they cannot become immortals. And that the opportunity of immortal life be not withheld, the Redeemer proffers the atonement which shall vindicate the perfection of God in granting mercy to imperfection; through the Redeemer our ancestor is respited from immediate death, and we, his offspring, are permitted to enter into life. Shall, however, all thus rescued from annihilation be brought into actual probation, live till their immortality is jeoparded by sin, and be numbered among those candidates for glory, of whom it is said, "Many are called, but few chosen?" No; a vast number shall die before their capacities are mature enough for trial. They are snatched away from the "enemy and the avenger," and the heavenly courts are thus thronged with those who were once advancing to the brink of ruin, but never reached it. These we may account the great first class of the redeemed. Sanctified from inherent depravity, released from the very tendency to sin, as also to those actually sinning, but reclaimed and renewed will be when their trial is ended, they become children of God, children of the resurrection, the purest sources of praise to the Lamb, who loved them, and redeemed them by his own blood.

Do we ask, why were not *we* thus favored, thus separated from temptation, and taken home to God in infancy? why have we been left within the dominions of the prince of this world, till we have become his servants, and until it be doubtful whether we love our Maker; for "if any man love the world, the love of the Father is not in him?" do we ask why such a distinction is made between us and these favored beings.—It is not in man to answer; further at least than to allege the obvious propriety of God's being glorified by human probation; but it will be made clear in the last day, for the "Judge of the whole earth will do right." Let me ask in return, why are other seeming partialities manifested in the Divine plans? why were the Israelites forced into the truth, while the Gentiles were left to their evil course? why is Christianity proclaimed to parts only of the world, and not as yet to the whole earth? why, after one generation has renounced the cross for the Arabian impostor, is not the cross again preached to after generations not in fault? why is not blindness removed from the Israel of the present day? We cannot solve these mysteries. Nor can we solve the more palpable difficulty that some children and youth have every advantage of pious education, and others every disadvantage of infamous precept and example. If the equity of such cases, if the reward or punishment of those favored or not favored in this life, were to be awarded by human decision, we might ask an insight into the principles and purposes of God in such dispensations. But as we are not the dispensers, but only the humble expectants of this equity, as ourselves are to receive future reward or punishment, we are over-curious to desire further knowledge than may concern ourselves. He who calls to his bosom so many lambs of his flock before they have strayed is impartial, is merciful, above all, is holy. He is impartial in seeking every sheep that is lost. He is merciful in bringing back again all who will return. He is holy in consigning to perdition all the obstinate. These truths concern *us*, and we are certified of them by Scripture. But it does *not* concern us to know why a dying infant is doubly favored—saved, and saved without a trial. We must be content with a conviction of the facts, that through Christ all dying children are saved; but of older persons those only are saved who acquire by repentance and faith the new heart and new spirit.

And who will deny such doctrine? will the darkness that overhangs the equity of the case of children, as compared with ours, make you skeptical? Try then the contrary supposition. Infants (you assert) are *not* all saved. Some perhaps are chosen, but others (you argue) are given to perdition. But I ask, why should some children be abandoned by their Creator? have they sinned against him; have they contradicted his will; have they breathed against him the defiance of presumptuous crime? No—they have not one deed to be brought into judgment; in all these things they are innocent. But they are vessels of depravity, (you answer,) ready to sin, though never actually transgressing; so, however, were the elect infants you speak of; in every respect both the supposed classes are alike. And, if any of them had been irreclaimably unfit for God's glory, and incapacitated for mercy through Christ, unquestionably they would have never been permitted to exist. Seeing, however, that they have become living souls, and this through the merits of the cross, we have an earnest and token of their receiving full benefit from the cross, full and perfect salvation. There is not a basis of either reasoning or Scripture for the denial of the doctrine of the universal salvation of dying infants. Reason assures us that the justice of God is more deeply implicated in denying salvation to dying innocents, than in awarding to them a larger measure of favor than to us, who yet are not without favors innumerable. And Scripture, when it affirms "of such is the kingdom of heaven," while it thus designates the kind of character most acceptable on high, obviously implies that *all* of those to whom such a character naturally appertains—naturally, i. e. as the natural result of what Christ did for them—all will be heirs of that kingdom: the language "of *such* as children," intimates that they are the models; and if we, imitators of those models, shall be accepted, surely not one of the models themselves will be rejected.

Such is the doctrine of Scripture concerning the future destiny of all who die before the sufficient expansion of their accountable faculties. We know not at what period of life the change to accountability may be dated. But we trust that the heavenly Father, who is thus conspicuously merciful in the outset of our existence, will not suddenly relinquish his love. Many of the more juvenile faults may not be noticed as sins before him. And there soon arrives a period of tender feeling and conscience, in which the novice in responsibility is sorry for each delinquency as it is past, and some of them improve this tender concern to their own correction, and amendment, and beginning piety.—These are the gentlest breathings of the Spirit, producing in the soul agitations scarcely perceptible, yet results in practice of the deepest and most enduring kind. By such mercies of God is early piety begun, and youthful piety established. And it is from resistance of these efforts of the Spirit in the youthful conscience, from yielding to sin in the outset of life, that the love of the Creator is in part withdrawn; till afterwards that love is held contingent on the deeper convictions and more painful repentance of adult years. How forcibly is illustrated the difficulty of the change to repentance by the doctrine we have now defended; for through anticipation of the difficulty of conversion, half who are born are very soon snatched from the power of Satan—before they can have acquiesced in his bondage, and while as yet they need no repentance.

In this thought be our first practical improvement. When we witness the departure of an innocent, let the reflection be most penetrating in our bosoms, that God, in rescuing his "little one," teaches us the immense difficulties that obstruct *our* access to him after sin has begun to triumph. He takes home the babe or the child in love—in love he saves it from the snares of the world and of Satan. He designs not to take *us* home so early and so pure; but he loves us also, and therefore permits our sensibilities to be deeply afflicted that the lesson may be effectual. Often, is it true, that "God, to save the parents, takes the child;" while the child is more than repaid for its sufferings with escaping the moral trial and with sure salvation.

The next reflection we offer is, that it ought to comfort a parent, under such bereavement, that the child is secure in the favor and enjoyment of God, happier far than if recalled by a miracle, like those raised by Elijah and Elisha. Nay, more; when death shall summon in turn godly parents, and they look round with grief on the remaining offspring from whom they must be parted, let them rejoice that in the world to which they are hastening their children who have gone before are ready to embrace them, and to repay with their blissful welcome the sorrows of an earthly farewell to the children they leave behind. The fervor of parental feeling towards the latter shall scarcely subside in death, ere it shall burst forth anew towards the former in the presence of those once lamented.

Parents, in the day of your grief, when God seems to have "brought evil on you by slaying your children," treasure this thought; that the babes whose death you have mourned are those to whom you will first be permanently reunited.

My readers at large, while you think of these things, remember that as it is the simplicity of childhood that brings them to such blessedness, the like simplicity will proportionally be required of you; for "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Seek then that conversion, that entire "transformation by the renewing of the mind," which, purifying your heart like that of a babe, will "perfect your praises in heaven," and here establish you in favor with God.

Oh, what perfection of joy, when every such tie of parental and filial affection, severed on earth, shall be united again on the last day, and when all shall be inseparably bound together in the love of the divine universal Father! May we then stand in this happy lot! And may we now secure this privilege of the children of God ere our days be cut off, and we be numbered finally with the children of the wicked one!

From Wheatley on Common Prayer.

OF THE FORTY DAYS IN LENT.

Though it ought to be the constant endeavor of a Christian to observe his duty at all times, and to have always a great regard to what God requires of him; yet considering the great corruption of the world, and the frailty of our nature, and how often we transgress the bounds of our duty, and how backward we are to cross our fleshly appetites, it is very expedient we should have some solemn season appointed for the examining our lives, and the exercise of repentance.

And accordingly we find that, from the very first ages of Christianity, it was customary for the Christians to set apart some time for mortification and self-denial, to prepare themselves for the feast of Easter. Irenæus, who lived but ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John, has happened to let us know, though incidentally, that as it was observed in his time, so it was in that of his predecessors.

As to its original, the present Lord Bishop of Bath and Wells, in his learned *Discourse concerning Lent*, has showed, by very probable arguments, that the Christian Lent took its rise from the Jewish preparation to their yearly expiation. He likewise proves out of their own writers, that the Jews began their solemn humiliation forty days before the expiation.—Wherefore, the primitive Christians, following their example, set up this fast at the beginning of Christianity, as a proper preparative for the commemoration of the great expiation of the sins of the whole world.

It is true indeed, as to the length of it, the Christian Lent was observed with great variety at first: some fasting only one day, some two, some more, and some for forty days together, i. e. if Eusebius be rightly understood by the learned Dr. Grabe: if not, we must reduce the forty days to an entire abstinence of forty hours only, according to Valesius; from which number of hours some think it is most probable this fast was first called *tessarakoste*, or *quadragesima;* as beginning about twelve on Friday, (the time of our Saviour's falling under the power of death) and continuing till Sunday morning, the time of his rising again from the dead. But afterwards it was enlarged to a longer time, drawn out into more days, and then weeks, till it was at last fixed to *forty days;* which number seems very anciently to have been appropriated to repentance and humiliation. For, not to reckon up the forty days in which God drowned the world, or the forty years in which the children of Israel did penance in the wilderness, or the forty stripes by which malefactors were to be corrected; whoever considers that Moses did, not once only, fast this number of days, that Elias also fasted in the wilderness the same space of time, that the Ninevites had precisely as many days allowed for their repentance, and that our blessed Saviour himself, when he was pleased to fast, observed the same length of time: whoever, I say, considers these things, cannot but think that this number of days is very suitable to extraordinary humiliation.

It receives its name from the time of the year wherein it is observed; *Lent*, in the old Saxon language signifying *Spring* being now used to signify this spring fast, which always begins so that it may end at Easter; to remind us of our Saviour's sufferings, which ended at his resurrection.

During this whole season, they were used to give the most public testimonies of sorrow and repentance, and to show the greatest signs of humiliation that can be imagined: no marriages were allowed of, nor any thing that might give the least occasion to mirth or cheerfulness; insomuch that they would not celebrate the memories of the apostles or martyrs, that happened within this time, upon the ordinary week-days, but transferred the commemoration of them to the Saturdays or Sundays. For the Eastern Christians, as I have already observed, celebrated Saturday as well as Sunday as a day of festival devotions. But except on those two days, even the holy eucharist was not consecrated during the whole time of Lent, that being an act, as those fathers thought, more suitable and proper for a festival than a fast. On those days indeed, they consecrated enough to supply the communions of each day, till either Saturday or Sunday returned again. For though the sacrament was not consecrated on the ordinary week days, yet it was customary to receive it every day; and therefore to those that came to communicate upon any of those days, they administered out of what the Greeks called the *proegiasmena*, the Latins *præsanctificata*, both which words signify the same thing, viz. the bread and wine, that were ready consecrated.

Nor was the demeanor of the primitive Christians at home less strict and austere than their discipline at church; they lay in sackcloth and ashes, and took no care of their garb or dress; they used no other food but what was necessary to preserve life; some abstaining from flesh and wine; others, especially the Greeks, forbearing all fish likewise as well as flesh: some contented themselves with eggs and fruits; others forbore both, and lived upon bread, herbs, and roots; but all agreed in this, viz., that whereas at other seasons their fasts continued but till three in the afternoon, they would not on any day in Lent eat till the evening, and then such food as was least delicate.

From Bishop Hopkin's Address before the Convention of the Diocese of Vermont.

MINISTERIAL SUPPORT.

The remaining topic which I wish to present to this Convention, is one which stands in the closest connexion, not only with the prosperity of our parishes, but with the whole work of the gospel ministry. It is not a topic on which we can act in the form of law, or by any enactment of this body. It is rather a subject of affectionate exhortation and advice, to my respected brethren of the laity. I allude to the pecuniary provision made by our several congregations for the maintainance and support of the clergy. It is notorious that for a considerable time past the necessaries of life have risen in price, so as to render the former salaries of ministers altogether insufficient. All other labor has increased its measure of reward, while the compensation of our ministers remains the same. Nor can we say with truth, that the present salaries, low and inadequate as they frequently are, have always been paid with the requisite punctuality. The consequence of this state of things must be highly injurious, if not absolutely fatal to the religious interests of the Church in our diocese. Our ministers in general—to their praise be it spoken—have no inclination to abandon their flocks, or change their ecclesiastical location. So far from this is the fact, that I am personally acquainted with cases in which they have refused to leave, although a much better prospect of support was held out to them. But still, necessity will constrain them, in duty to their families, to go where they can obtain a competent living; and if we do not afford it to them, they must repair to those portions of the Church that will. In all such cases, however, the churches and the ministry are but too likely to suffer. Every needless change of the parish minister is not only an evil to him, but also to the people. The relation between the pastor and the flock is one which requires much time to become what it should be. The minister who has long been settled in the same place obtains an affectionate and friendly kind of influence, which in our day, especially, gives a peculiar value to his presence and his labors. The rising generation gather round him; the infants whom he has baptized, the youth whom he has presented for confirmation, become in due season the heads of families in their turn, and regard him with a filial sort of reverence, which they cannot transfer to any other minister, and which he cannot find in any other flock. The very streets of his dwelling-place seem to sympathize in the sentiment, and the regard experienced for him by his own peculiar charge, diffuses itself more or less in due season through the whole community. Surely, my brethren, that must be a miserable sort of economy, which, by forcing our ministry from place to place in search of maintenance, would prevent the formation of such a tie, or break it when it is formed. And besides, the very troubles and petty vexations of clergymen, whose narrow incomes involve them in debt, depress their spirits, weigh down their zeal, and fill them with such distressing doubts of their acceptableness, as to paralyze their strength, and destroy their energy in their Master's service. Under such disadvantageous circumstances they can seldom discharge their duties as they would; and thus it is that congregations often complain of the diminished usefulness of their minister, when their own misplaced parsimony, or their want of punctuality is alone to blame.

I am sure you will not understand me as saying, that all our ministers require from their people is to be well and punctually paid. To be truly successful, the flock must perform in behalf of their pastor, a much higher and more important duty. They must attend with seriousness and devotion on his services. They must listen with earnest interest to his instructions. And as he is solemnly bound to bear them in his heart in all his supplications before the mercy-seat, so they must never forget to pray for him, when they approach the throne of grace. No minister of God can do his work successfully, if any of these conditions be neglected by his people. Even of Christ Jesus himself, the great High Priest of our profession, it is recorded that he could do no mighty work where the people were unfaithful. (Mark vi. 5, 6.) Much less can his poor unworthy followers do any ministerial work, where the same essential principle of all religious effort is wanting.

But while all this is most true, the obligation to which I have particularly referred is true likewise. Those who serve at the altar must live by the altar. It will not do to say to our ministers, "Depart in peace, be ye warmed and filled," while we "give them not those things that are needful for the body." (James ii. 16.)—And therefore, beloved brethren of the laity, let me affectionately urge upon you the necessity, the duty, and the privilege, of forming the opinions and the example of the various congregations of our diocese on such a model, that no faithful laborer in the Lord's vineyard who is called to the ministerial work within our borders, shall ever have cause to charge us with forgetting his personal comfort, or neglecting his temporal support.

COMMUNICATIONS.

For the Churchman.

THE NOTION OF A GOD—WHENCE DERIVED?

Mr. Editor,—Some interesting speculations which have appeared lately in your journal on the above question having induced me to reflect more particularly on the subject than I had previously done, it struck me with much surprise that there should be so great difference of opinion respecting it.

If the bare abstract question, whence have mankind derived their notion of a God? be proposed, irrespective of the ideas they have associated with the Deity, and the attributes they have conferred upon him, it certainly is a question of much difficulty; but it is a difficulty made solely by those who have proposed the question in that form; since a very slight examination of the opinions which men have entertained concerning the God whom they worship, would enable us to form a very correct idea upon the subject.

From natural religion all that can be discovered concerning God is, that he is a being of *infinite power and wisdom;* and that he extends a *general* providence over the works of the creation. That he is an infinitely *just and merciful* being cannot be learned from natural religion; neither can the doctrine of a *particular* providence; and much less could the doctrines of the *Trinity*, and of the *immortality of the soul* be thus discovered.

Let us, then, inquire what are the attributes which the heathen have annexed to their Supreme Deity. That some admit God to be *just*, is obvious from their believing that in a future state he will reward those who have done well on earth, and punish those who have done evil. That some believe him to be *merciful* appears from their offering of sacrifices in order to appease his wrath. That some believe him to exercise a *particular* providence over the affairs of men, is evident, not only from their offering sacrifice unto him, but from their *praying* unto him. That some believe in the doctrine of the Trinity* is also obvious, from the history of the Greeks, Romans, Egyptians, Hindoos, Persians, &c., in that particular.

These notions concerning the nature and attributes of their Supreme Deity were not derived from natural religion; and as certainly they are not *innate ideas*. The argument from *design* will not account for them. Whence then were they derived? I conceive, Sir, that we are "shut up" to divine revelation, as the only source whence such correct notions could have been obtained respecting our Maker; which revelation has been handed down by tradition through the nations of the earth.

Should it be objected, that although the present argument may prove that the knowledge of the *attributes* of God was derived from revelation, still it does not prove his *existence* to have been thence derived—it is replied that, as God exists in a trinity of persons, and hath been thus revealed as existing, it follows that his *existence* was thus revealed also. Savona.

For the Churchman.

GREEK MISSION.

Mr. Editor,—I agree fully with "A Friend to Missions," in the last number of the Churchman relative to the inexpediency of attempting to ameliorate the condition of the oriental Greek Church, in direct opposition to the express wishes of the ecclesiastical authority of that Church. But I cannot fully agree with him in the conclusion which he draws from the consideration of the Rev. Mr. Hill's letter with respect to the mission recently commenced at Canea in the isle of Crete, under the auspices of the Protestant Episcopal Church of the United States.

When that mission was first projected, the Cretans one and all were favorable to its establishment among them. Soon after the arrival of the missionary in Crete, however, certain of the civil rulers became jealous of his measures, on the supposition that he secretly aimed at inciting the Greeks resident in the island to throw off the Turkish yoke; and scarcely were the civil authorities disabused of this incorrect notion of the missionary's designs, ere the circular of the Patriarch of Constantinople, republished in the Churchman, made its appearance; and that infant station, of course, lying within the jurisdiction of that patriarch, fell under the general interdict. Notwithstanding, most part of the inhabitants remained favorably disposed to the mission, nay, anxious for its establishment among them. And the Bishop of Canea, far from opposing, manifested himself the warm friend of the school which the Rev. Mr. Benton designed opening; and, "had not circumstances prevented," writes Mr. B. "the bishop would have visited and blessed it, on the day fixed for commencing it, and likewise have consecrated the building in which it is to be kept." Thus encouraged, it is not surprising that Mr. B. determined to prosecute the undertaking on the plan described in the letter of the Rev. Mr. Hill, quoted by "A Friend to Missions;" and he doubtless thought himself justified in so doing by the peculiar circumstances of the case.

The *ad hominem* of the circular, cited by "A Friend to Missions," is wholly inapplicable to the Cretan, and indeed to any other station of the Episcopal Church in the Levant, unless it can be shown that the Episcopal missionaries aim at overturning the established order of things, or are classed by the Greek Church among the number of those styled "heretics," "schismatics," and "disorganizers." How applicable it may be to the measures of other denominations, I leave them to judge—though doubtless it is a matter worthy of serious reflection, how far the Greek Church, proverbially jealous of its rites and discipline, is likely to be benefited by those differing from them widely and materially in these respects.

The object of our mission in Greece, however, if I rightly understand it, is not to build up a *new church*, but to restore to its primitive purity the *old one*, by a system of measures accordant throughout with the minds of the ecclesiastical rulers of that Church, and subject at all times to their inspection. If the Episcopal missionaries have gone further, I know not their warrant for it.

But however they may apparently have been for a time opposed to "the powers that be," it is a fact well worthy of observation, as indicative of providential agency, as well as affording the most ample proof of the prudence and caution hitherto exercised by the missionaries of the Episcopal Church, that while the missionary establishments of all other denominations within the Turkish dominions have been broken up by the circular of the patriarch, those of the Episcopal Church of the United States are not only permitted to continue in operation, but enjoy moreover a high degree of popular favor.

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* See this point conclusively proved in Dwight's Theology, vol. 2 sermon lxxi., on the "Testimonies to the doctrine of the Trinity, from the ancient Christians, Jews and Heathens." See also Faber's "Mysteries of the Cabiri," and "Asiatic Researches."

C. A. H.

For the Churchman.

AN INQUIRY.

Mr. Editor,—The writer of this communication decidedly prefers the ecclesiastical organization of the Episcopal Church (so far as he is acquainted with it) to that of any other religious denomination. In all matters of legitimate legislation (the ministry is not such) she appears to him more wisely adapted to the institutions of the country, and to the prevailing tendencies of the American mind, than any of the others; in other words, more republican.

There is one branch of her organization, however, that I am in the dark about; and I have not the means of information at hand. I mean as to the power of her different diocesan conventions Do they sustain any thing like the same relation to the General Convention, that our state legislatures do to Congress? Is there any such thing among Episcopalians as what southern politicians value so highly (and northern ones too, for aught that I know) under the venerated name of "STATE RIGHTS?" Have the diocesan conventions any reserved powers which the General Convention cannot at any time take from them, either by an act of ordinary legislation, or by a "constitution" which it makes for itself? If there be any such rights, where are they enumerated, and by what guards protected?

If any of the ecclesiastical lawyers or canonists among your patrons will reply to the above inquiry, they may remove a difficulty out of the way of several who are now contemplating the Episcopal Church favorably, and will much oblige A FRIEND TO EPISCOPACY.

P. S. The only ecclesiastical documents that I have seen which appear to me to touch this subject are the "fundamental articles" which were adopted in Pennsylvania, Massachusetts, &c., preparatory to a general organization.—By them it is declared that no powers shall be delegated to a general ecclesiastical organization, except those that cannot be conveniently exercised in the several dioceses.

For the Churchman.

MISSIONS.

I am quite sure, Mr. Editor, I have no wish "to figure in your numbers." My earnest desire is to aid missions, by bringing to view some practices which I fear have injured, and will continue to injure this one and best of causes.—In the circular to which I referred in my late communication, which I have read with deep interest, and which I am very sorry to find styled by a correspondent of yours, "the patriarch of Constantinople's *bull strangulatory*," I find the following.

"The heretics of our day, holding the same opinions, and being in all respects zealous followers of the above-mentioned heresiarchs, whose name also they bear, being most usually styled Luthero-Calvinists, have been striving now in these latter days, in every way, and by every means, to infuse the poisonous venom of their various heresies into the ears of the orthodox, to pollute our spotless faith, and to tear in pieces the flock of CHRIST; and that they may easily accomplish these ends, they adopt various measures; they feign philanthropy, they announce the diffusion of light, they profess wisdom and instruction, and promise every where the greatest benefits. They wander abroad, now as travellers, now as merchants, now as physicians who receive no pay, and now as missionaries and teachers. They expend large sums for antiquities of no note, they heal the sick gratuitously, they teach without pay, and all in order to catch the good-will of the orthodox, and to contaminate the doctrines received from their fathers. They go to great expense for the printing of books filled with these their various blasphemies, now indirectly, and now directly attacking the heavenly doctrines and precepts, traditions and customs of our holy orthodox Church. These they give gratis, or sell at a very low price, under pretence of doing good, but in reality that they may do harm, by implanting in the hearts of the orthodox, and especially of their tender offspring, their lawless blasphemies. They pretend great earnestness for the instruction of our youth, because more easily deceived and readily wrought upon; hoping in due season abundant fruit from this field. For the education and instruction of our children they establish every where schools directed, either by themselves or, to deceive us the more, by teachers from our own fellow-countrymen, either themselves deceived, or brought over by large salaries—who teach their false doctrines."

I think, Mr. Editor, the reports and letters of the missionaries in Greece, from America, fully confirm many of these statements. How far the charges here made apply to those of our Church now in Greece, every one must judge for himself who has read their own communications.

In China Mr. Gutzlaff has found it more expedient, as a *physician*, to preach the Gospel than as a minister; and by his recommendation those who are intended for the China mission are advised *to study medicine*. This individual has printed and circulated many tracts and books, in direct and open violation of the laws of the land, and some individuals have suffered severely upon whom these have been found.

I know not how far the gentlemen sent out by our Church to go hereafter as missionaries to China have acted under the advice and direction of this individual. I am well persuaded that sooner than adopt his measures "*to preach the Gospel*," he that remains had much better follow his brother, now on his way home.

In Persia Mr. Southgate travels under the disguise of a Turk, and says that for a length of time his assumed character was but *once* detected. Mr. Editor, these, I believe, are facts admitted by these gentlemen themselves to be true; and which they do not conceal. I ask, then, can any deception of this kind be defended on Christian principles? Can an open and palpable violation of the civil law of any land be justified? Suppose pious and intelligent members of the Greek Church, or sincere religionists in China (for we cannot suppose that GOD has left himself "without witness" among the many millions of China) should be disposed to listen to these missionaries, or to examine the doctrines which the religion of CHRIST teaches. They find the laws of CHRIST forbid all "guile and hypocrisies," forbid any evil to be done that good may be brought forth; that they require obedience to "every ordinance of man for the LORD's sake," and "submission to the powers that be as ordained of GOD." Such persons would say to those who adopt such means to spread the Gospel of CHRIST, "You yourselves disobey the very commands to which you require us to submit." We have no reason to expect the blessing of GOD on missionary efforts unless the means employed are such as he approves.

Mr. Editor, if any now should be led to see that they have been mistaken, that they have "spent their money for that which is not bread," let such renew and redouble their efforts in behalf of those of our own country who call loudly for aid. It is not necessary to adopt measures of even doubtful expediency to promote the interest of this branch of the great one cause. "The world is the field," and we are sure, as a Church and as individual Christians, we are bound to send laborers into this part of the field, now ripe unto harvest. A FRIEND TO MISSIONS.

For the Churchman.

IDLE HOURS.—NO. I.

OF KEEPING LENT.

There be many who, when lent is passed, are ever found very ready to join in the sweet shout, CHRIST *is risen, and therefore let us keep the feast;* who, while CHRIST was fasting, agonizing, and lying in the grave for them, yet kept no fast, and bowed not their head in true sorrow for their sins, and humble imitation of him who knew no sin, yet was made sin for us.

Let us consider whether they would not be happier on Easter morning, nay, whether they would not be happier on the morning of the great resurrection, if only during this solemn humiliation season of GOD's Church, they would truly turn unto him fasting and praying.

A long winter has just elapsed, in which the young have had, one would think, enough of gayety, and the old more than sufficient. If it be proper sometimes for youth to forget for awhile the sorrows of earth, and to listen to sweet music, and to join in the cheery dance, it is certainly more than proper that they should, at other intervals, endeavor to remember in whose world they are, and to curb by GOD's grace any excesses into which the hot blood of their young life is liable to hurry them. The father of a family has now an opportunity, when it will not be considered unreasonable in him, to begin to draw a little closer the reins of restraint, which for many months he has, perhaps too indulgently, allowed to be loose. And to this end it will be easy for him, by slight attentions in the family order, to keep constantly in the mind of the household, that he, their head, is fasting with his Saviour. And to do this, I know not that it is necessary to abstain from meats and dainties during all the appointed time; for of this let each one judge in his own mind, and settle it with his conscience. But it will be becoming, of course, if his table be not in the meanwhile surcharged, and if at every dinner there be left off some accustomed luxury, the absence of which shall be sufficient to remind all who sit down, that they are not now come to a feast, but to the table of one who remembers with gratitude all the grief which the Man of sorrows bore for him.

If possible, let the meals be light, and let fish be the most part of the fare, rather than grosser food; and at least on Wednesdays and Fridays let the table be spare.

Above all, have no feastings or parties. It is crucifying the LORD afresh, to revel while he is weeping. Let the Christian's house be sober; and let lent be kept in a manner like the Jewish feast of tabernacles of old, in such a way as to remind all that we are but strangers and travellers here, and that we seek a city whose builder and maker is GOD.

But all this is of no use unless the heart be also pure. Oh! let your conversation be pure and holy. Turn unto the LORD with unfeigned contrition. Let your private devotions be frequent and fervent; and if you be the master of a household, forget not to mingle in your prayers with your family either some of your own pious ejaculations, or else a few of those excellent collects which the Church hath provided for these days of Christian comfort, in which a stranger intermeddleth not.

Neither forget to ponder what the HOLY GHOST saith by Isaiah, in the first chapter of his prophecy; and be indeed careful to keep the fast which the LORD hath chosen, by loving all men well, and doing justice to our neighbor. Coleridge hath beautifully said, and it is proper that I should quote him here,

"He prayeth best, who loveth best
All things, both great and small;
For the dear GOD who loveth us,
He made and loveth all."

Let us do all this; and so will the bright rays of Easter Sunday be pleasant and pearly to our eyes; so shall we be watching for his coming, who at any time may call us to his heavenly fold.

A.

The New Wurzburgh Gazette gives the following of the 30th ult. from Munich:—"Yesterday some astonishment was excited among us by seeing on the roofs of the loftiest houses in the town several men employed in passing iron wires, which extended from the towers of the Church of Notre Dame, above the Isar, as far as the chateau d'Eau of Mount Gasteigberg, from thence to the observatory of Bogenhausen, and back to the tower of Notre Dame. These wires are intended to exemplify a project of Professor Steinhill, for the conveyance of intelligence by means of electric magnetism. It is stated that in two seconds communication might possibly be conveyed from Lisbon to St. Petersburg, by means of a telegraph of this description." The reader will perceive that Professor Steinhill is another candidate for the honor of discovering the electrical telegraph, for which two previous candidates are already in the field. A little time will decide whether Scotland, France, or Germany are to carry off the honors for this disputed, and, if practicable, most valuable invention.—*Barbadian.*

Declaration in Lieu of Oaths.—The following is the report of the Lords' committee, appointed to inquire into the expediency of substituting a declaration in lieu of oaths in certain cases, &c.] That the committee have directed their attention, in the first instance, to the result of the experiment which has been tried in various departments of the government by the authority vested in the lords of the treasury by the act of 5 and 6 William IV., c. 62. It appears by the evidence, that *many hundred thousand declarations* have been taken during the past year, where oaths would heretofore have been required; and that *no practical inconvenience has been found to arise from the change.* The committee are strongly of opinion that it is expedient to proceed still further to carry into execution the recommendations of the committee of 1834, and to abolish every unnecessary oath; and although, for the reasons for which the houses of parliament have determined to avoid the introduction of any new measures at the present moment, the committee have thought it expedient not at present to proceed with their inquiry, in the hope that it may be resumed in a future session, when it may lead to such further legislative measures as may give effect to the recommendation which may be suggested by the evidence they shall receive on this very important question, the committee have thought it advisable to reprint in the appendix the report made by the select committee appointed by the house, in the session 1834, to inquire into the expediency of substituting declarations in lieu of oaths in certain cases, and the evidence taken before a committee appointed for the same purposes in the session 1835, as expressing the principles which they think should guide any future proceedings upon this subject. And the committee have directed the minutes of evidence taken before the committee, together with an appendix and index thereto, to be reported to the house.—*Barbadian.*

THE CHURCHMAN.

SATURDAY, MARCH 3, 1838.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

IN WHAT SENSE HAS THE GENERAL CONVENTION RECOGNISED THE DUTY OF FOREIGN MISSIONS?

In conclusion, Mr. Editor, allow us to express our regret at the tenor of that cool editorial of thine, which asserts that the question which we believe the Church has settled, "can *never* be settled by argument," it being so "dependent upon difference of individual temperament!" and so deeply intervolved with "questions remote!" that we must despair of ever being able to come to any sort of understanding touching its true merits. So then, after all, we must drive on at sixes and sevens, as chance or feeling may direct. Perchance our duty must remain undetermined until Joseph Wolff comes back from Timbuctoo, or until the South Sea Expedition shall have completed its everlasting enterprise, or the true theory of the winds shall have been settled. Perchance phrenology is destined to determine our individual duty in this high concernment, and to settle the question of *quid aportet* by a comparison of temperaments with the developments on the cranium. Perchance, as hath been said, years and ages must roll over us, *in statu quo*, until we are ready to colonize the world in our national character, while the heathen,

—"Unvisited by heaven's revealed light,"

shall have gradually melted away before us, or be absorbed in the mass. Infandum! Infandum!

A VOICE OF INQUIRY.

The above extract is taken from the communication of a correspondent in last week's Churchman.

Our correspondent here complains of us for representing a question as unsettled which the Church in General Convention has settled, and then rallies us very pleasantly for the reasons which we have assigned for our opinion.

The Church, he tells us, has settled the question.—What question? The question on which our correspondents have been at issue is a *practical* question, and one which disputes no established missionary principle, but respects only the *application* of a principle. The *principle*, we confess, is established by the General Convention, or rather declared by them, being previously established in the foundations of reason and the Christian religion. The *application* of the principle is still open, and it is that only which is involved in the question referred to by our correspondent. The question, as we understand it, is simply this:—To what point, or points, is it most my duty to direct my labors and contributions in behalf of missions? Or, Where shall missionaries be placed, or missionary stations be established, so as most effectually to discharge our own duty, and to promote the moral and spiritual welfare of our fellow-creatures?—If this be not substantially the question, then we confess ourselves utterly in the dark.

Now, have the General Convention settled this question, or any like it? We think not. The General Convention have declared that "the missionary field is one—THE WORLD;" that "foreign and domestic are understood as terms of locality adopted for convenience;" and that "the [missionary] Society shall be considered as comprehending all persons who are members of this Church." These are all the positions bearing on the subject, which we find in the constitution of the Society, published in the Journal of 1835.

"The field is the world." Metaphors are not well adapted to the definition of principles, and we may therefore wish, without any disrespect, that the language of the constitution in the expression of its fundamental principle had been more precise and plain. The meaning, however, seems to be, that as the Gospel is designed for all the inhabitants of the earth, so it is our duty to further the design by extending its blessings, according to our abilities and opportunities, in the way which sound discretion and judgment (under the guidance of Scripture and the Church) direct us.

The expression, "The field is the world," is a scriptural one; but if we look to its scriptural use for a more definite explication of the principle than that which we have just given, we shall look in vain. In Matt. xiii. 38 (where it occurs) it is used in explanation of the parable of the tares. The parable is well known. A husbandman sows seed in his field, and finds, after it has sprouted, that it is mixed with tares. The seed, however, which he sowed produced nothing but the wheat or other grain which he wishes to raise and gather into his barn; and this wheat or grain could have come from nothing but the good seed. The tares have proceeded from other causes, and are the work of an enemy. Neither the husbandman nor his seed had any instrumentality in their production. As it is impracticable, however, to separate them before maturity, the husbandman wisely resolves to let both grow together till the harvest. In explanation of the parable our Saviour says, "The field represents the world; the good seed, after they have germinated, represent the children of the kingdom; the bad seed, the children of the wicked one. In their present state the two cannot be separated without injury to the former. Let them remain, therefore, to the end of the world when the Son of Man shall send forth his angels to gather out of his kingdom all things that offend. Now, whether the term "world" means here the earth in general, or as some commentators think the visible Church, the lesson inculcated is the same. It teaches us that the truth of CHRIST is in itself good and tends, under the agency of the Holy Spirit, to form worthy men, and that worthy men, wherever they are found, owe their worthiness to the word of GOD rendered efficacious by the Spirit of GOD. Bad men, on the contrary, wherever they are found, owe their character to causes of a totally opposite nature. Such, as the parable teaches and experience proves, is the operation of divine truth throughout THE WORLD—wherever it is proclaimed. It is universally good and holy in its essence, good and holy in its fruits.

If this be—as we presume it will be allowed to be—the design of the parable, there seems to be less propriety in citing the expression, "The field is the world," to bind upon us the duty of sustaining foreign missions, than in citing the same words to show that all parts of the world—even heathen nations—possess some traditions of revealed truth, and that to them, under the influence of GOD's Spirit, we must ascribe whatever virtue or piety is there to be found. Be this as it may, we can see nothing in Matt. xiii. 38, to oblige us to understand the missionary principle, as laid down in the constitution of 1835, in a less general sense than that which we have attached to it.

Perhaps, however, it may be said that the principle of the society, that "the missionary field is one—the world," was laid down in reference to Mark xvi. 15, "Go ye into all the world, and preach the Gospel to every creature," and must be explained in accordance with it.

These words, it is confessed, are sufficiently explicit. They peremptorily and plainly enjoin the duty of going into all parts of the earth and preaching the Gospel to the whole of its moral and intelligent creation. In the application of these words, however, to the present state of the Church, it is well to be cautious or they may prove more than the most ardent friend of foreign missions is disposed to admit.

In the first place, it should be remembered that the command here expressed is given to the eleven apostles, and forms part of the commission which was committed to them and their successors in office. The duty enjoined, therefore, is primarily binding on the bishops of the Church, and exclusively binding on the ministry in one or other of its three orders. Now if the command be understood to impose in the present day the same obligations, without restriction or qualification, as it imposed when first delivered, it will subject all our ministry, but especially our bishops, to the necessity of abandoning their present limited charges, travelling over diverse parts of the earth and preaching the Gospel to every creature, or, as the original may be rendered, to the whole creation. It cannot, with any reason or fairness, be pretended that our bishops are now discharging this duty in the sense in which it was made obligatory on the apostles, and in the manner in which they actually performed it. Nor can we avoid thinking that the attempt in the present age to imitate the apostles *in this particular* would be vain and visionary. We may appeal to our right reverend fathers themselves in proof of the correctness of this opinion; for out of the seventeen whom it is now our privilege to number not one (we mean no disparagement to them) is a Joseph Wolff.—Now if the text Mark xvi. 15 is binding on the present bishops of our Church, in the same sense in which it was binding on their first predecessors, why, instead of staying in their own dioceses, do they not go forth, like the apostles, into diverse parts of the earth, and preach the Gospel to every creature? As the command was received and acted upon by the apostles, it inculcated the duty of foreign missions in the broadest possible sense: if it is still binding in the same sense, with what propriety or consistency can our *bishops*, on whom the command rests with primary force, partition among themselves the domestic field, and never once in their lives set their foot into the foreign field? It must be obvious, we think, to every reader, that if the command, "Go ye into all the world," &c., be taken in the unguarded sense in which it is commonly applied to the specific duty of foreign missions, it will prove vastly too much, at least for Episcopalians: for thus understood, it is unfavorable to the institution of a settled ministry in any form, and is directly and palpably subversive of diocesan Episcopacy.

How then are we to understand this text? Our answer is, that here, as in many other cases, we are to distinguish between the *essence* of a duty and its *circumstantials*. The former is perpetual and immutable, or such as can be removed or suspended only by the expressed will of GOD: the latter are in their nature variable, such as the authority of the Church is competent to regulate, and the measure of obedience to which is left in a good degree to private judgment and discretion. Thus the *essence* of the command in Mark xvi. 15 is THE PREACHING OF THE GOSPEL: and this is incumbent on the apostles and their successors in office as long as the Church shall last: the going forth into all the world is not an *essential*, but a *circumstantial* part of the duty, varying in importance in different ages according to the different positions and exigencies of the Church. In the first age of Christianity this circumstance was indispensable to the successful and proper discharge of the apostolic commission. In process of time, however, it was less necessary, and continued to exist in a restricted and diminished force in proportion to the actual spread and firm establishment of the religion, and the consequent withdrawal of miracles in its support.

Admitting then that the principle adopted in the constitution of the Missionary Society, that "the field is one—the world," is to be interpreted in accordance with Mark xvi. 15, we still see nothing to give the principle any more definite sense than that which we have attached to it. The permanent and binding duty enjoined by that text is the preaching of the Gospel: the place and manner in which it is to be preached—whether at home or abroad—whether as itinerants or settled ministers—are circumstances in the determination of which we are left to our Christian liberty.

The next declaration of the society in its constitution is, that "foreign and domestic are understood as terms of locality adopted for convenience." This is the popular and conventional usage of the words. The society add, that the term "domestic" they apply to missions within the United States, and "foreign" to missions beyond these limits.

From this use of the terms foreign and domestic we are authorized to infer that it is the duty of the American Church to extend the blessings of the Gospel to foreign nations in proportion as the good providence of GOD affords her suitable opportunities, and qualifies her to improve them. This view of duty none, we think, will oppose: nor can we see on what principles of reason and religion it can be made a debateable question. The question, however, recurs, Are such opportunities *now* afforded? Are they made so manifest that we ought without hesitation to embrace them? Is the American Church, in its present state and position, qualified to improve them? Can she undertake to improve them without neglecting higher and plainer duties, which are devolved on her at home? Will she not by concentrating her present energies on the domestic field operate, more remotely indeed, but yet more effectually, towards the ultimate impregnation of the foreign field with the word of life? It is these questions, and such as these, which are debated, and debated too with intense anxiety by those who think that the destiny of their country is suspended between infidelity and Christianity. Nor do we see that the positions of the General Convention have in any way "settled" these questions.

The third position assumed by the constitution is, that "the society shall comprehend all the members of this Church." This position is one of deep import, but as it does not bear upon the subject of foreign missions we forbear to enlarge upon it at present.

We have then the declaration of the General Convention, that "the missionary field is the world," and that "foreign and domestic are terms of locality adopted for convenience," and these are all the positions which we can find in the Journal of the General Convention of 1835 bearing on the subject of foreign missions. To these positions we cheerfully accede, but we deny that they "settle" any "question" which has been or can be debated by Christian men. If any persons therefore desire to discuss the question whether the American Church, in view of her present relation to our country and the world, is under obligations to prosecute foreign missions in general, or any one foreign mission in particular, they are at liberty to do so without contravening, we think, either in spirit or letter, any decision promulgated by the General Convention.

For the Churchman.

COLLECT FOR THE FIRST SUNDAY IN LENT

O LORD, who for our sake didst fast
Both forty days and forty nights,
Give us to use such abstinence,
Grace, that when sin our flesh invites,
Subdued to the Spirit we
Thy godly motions may obey,
In righteousness, true holiness,
Thy honor, glory to display,
Who with the Father evermore,
And HOLY GHOST doth live and reign,
One GOD, world without end. Amen.

MEM.

Bishop Onderdonk requests early information of the churches in this Diocese which are expected to be ready for consecration during the ensuing season, and of the time when it is supposed each will be ready; also what deacons of the Diocese will expect ordination to the Priesthood.

☞ It is proposed, should the plan be approved by a sufficient number of subscribers, to issue an extra number of the Churchman next year in a quarto form for the purpose of binding, at the price of $4 per annum. Subscribers who approve the plan, will please to send in their names before the 10th of March next. The present form is to be continued as usual at the old price.

THE DUEL AT WASHINGTON.—We have read (on the morning in which our paper goes to press) the account of the duel and the correspondence occasioned by it, which are contained in the N. Y. American of the 28th ult. The whole affair in its various aspects is calculated to excite mingled emotions of pity and sorrow, indignation and contempt. We are not versed in the technicalities of civil law, and are therefore unable to discriminate such an act of homicide from murder. But waiving this point, and waiving likewise all common-place on false honor, false courage and their kindred topics, and all needless expression of regret, we pass on to another point which we select as especially deserving the attention of the people of the United States, and presenting a question of much importance for the consideration of our Church. The point to which we refer is brought to view in the following resolutions of Congress:

RESOLUTIONS OF THE SENATE.

Resolved unanimously, That the Senate will attend the funeral of the Hon. Jonathan Cilley, late a member of the House of Representatives, from the State of Maine, at the hour of twelve o'clock to-morrow, and as a testimony of respect for the memory of the deceased, they will go into mourning, by wearing crape round the left arm for thirty days.

And as an additional mark of respect to the memory of the deceased,

Resolved, That the Senate do now adjourn.

RESOLUTIONS OF THE HOUSE OF REPRESENTATIVES.

Resolved, That the members of this House will attend the funeral of Jonathan Cilley, deceased, late a member of the House from the State of Maine, at twelve o'clock to-morrow.

Resolved, That a committee be appointed to take order for superintending the funeral of Jonathan Cilley, deceased.

Resolved, That the members and officers of this House, will testify their respect for the memory of Jonathan Cilley, by wearing crape on the left arm for thirty days.

The resolutions were unanimously adopted.

The resolutions of both houses were prefaced by the gentlemen who submitted them with speeches in honor of the deceased. We are willing to allow that these eulogies were in themselves correct, and passed a merited compliment on the talents, virtues, and general character of Mr. Cilley. In the remarks, therefore, which we are about to offer, we beg that the general character of the deceased may be put wholly out of the question. We are concerned simply with the subject of duelling, and not with the general reputation of any man, living or dead.

Our impression is, that a vast majority of the people of the United States would indignantly repudiate the thought of giving duelling the sanction of the law of the land. Few, comparatively, are disposed to justify it except as a last resort under the code of honor, and of these few, not one probably could be found who would consent to authorize it by statute. In some states, laws are enacted against it, and we infer, from the conduct of the parties in the present instance, that it is prohibited in the District of Columbia. The general consent of the people has put the act under the reprobation of the law, and accordingly whenever the civil authorities are notified of a duel, they have power to arrest the proceeding. Now, if this be so, what are we to think of these resolutions of Congress? Assembled in their legislative and judicial capacities as the representatives of the nation, both houses listen to an eulogy, and unanimously pass votes expressive of their honor, as a national legislature, for a man, who to their certain knowledge had fallen in a duel? Is not the Congress of the United States here exhibited in an attitude of gross and disgraceful inconsistency? We are not concerned with the general character of Mr. Cilley, nor with the personal regard cherished for him by the members of Congress. Their personal regard for the deceased, and their personal sympathies with his family, might have been properly and adequately expressed in a private way. We are concerned with Congress simply as a national legislature, in which capacity alone they acted; and we desire to know on what principle they can justify this mark of honor to a duellist? Have they been wrought on by the weakness of personal sympathy into a betrayal of their national trust? Or do they really mean deliberately to proclaim to their country and to the civilized world their approbation of duelling and their honor for the character of the duellist?

We desire the reader not to mistake the point of our remarks. We say nothing on the subject of duelling itself. We are ready to allow, for argument's sake, all the extenuations that are commonly brought in its favor. Still we believe that no man of sense will assert that it ought to receive the sanction of the law of the land. After all the palliations that may be offered in its favor we believe every civilian will acknowledge that it is the growth of those wayward feelings and passions which it is the aim of the law of the land to prevent, by specific enactments, from breaking out into acts of violence. Among the vulgar, if one man quarrels with another and takes his life, the act is either murder or punishable homicide: among gentlemen, and under the code of honor, the same passions are exhibited in a more refined form, and the act loses much of its hideousness. These, however, are distinctions which the legislature cannot recognise. It may not provide one law for the rich and another for the poor: and if it should extend its egis over the duellist among men of fashion, it would at once authorize the perpetration of murder among the vulgar. How much soever then duelling may be extenuated in itself, the law must for ever frown upon it and keep it under its interdict. We wish then, in this view of the subject, to fix attention singly and exclusively on the proceedings of our national legislature. In our estimation they have fixed the seal of their approbation on the crime of duelling. They have held up to contempt, and virtually vacated all the laws of the country which prohibit duelling, and by consequence, the laws which prohibit murder or any other outrage. They have, as far as they could, disabled themselves and disabled the state legislatures from passing or retaining any efficient laws for the suppression of duelling. For it is vain, it is puerile, to suppose that any law in the country against the crime can be held in respect while the supreme legislature of the nation listen to eulogies and adopt unanimous resolutions in honor of the criminal. Yes, *unanimous.* Of all the representatives and venerable senators, not one was found to raise a voice of dissent. All united, in their highest legislative capacity, in giving to the world, not indeed a legal, but yet a formal, virtual, and effective sanction of a practice which, if not in itself utterly detestable (as we believe it to be) is yet one which all good men must desire to see discontinued and brought into disrepute.

The case presents also a question of interest to the Church. Should a man who has fallen in consequence of a duel, without subsequent repentance, receive from the ministers of religion the rites of Christian burial? The councils of the Church, in former ages, did much to restrain duels, and to abolish the other savage barbarities in which they originated, by their firmness in this particular. They permitted the solaces of religion, on repentance, to those who had thus thrown away their lives; but they interdicted them from the rites of Christian burial.* Such was the ancient ecclesiastical law in England. It were well if the Church in this age would take a lesson from the wisdom of their fathers.

Since writing the above, we have seen the following order of procession. Mr. Graves, we think, must feel vastly flattered and comforted by seeing the honor which the highest functionaries of the nation have paid to his partner in crime. Indeed it had been in good keeping, had the president and congress appointed a deputation to wait on Mr. Graves, and solicit the honor of his company as chief mourner on the occasion. After such a funeral, any legislative provision for the discouragement of duelling would be an impotent mockery and contemptible farce.

ORDER OF PROCESSION.

"The ceremonies were conducted by the Chaplains, one of whom read the impressive service of the Church; after which the other, Dr. Reese, delivered a very appropriate funeral discourse.

The procession moved from the eastern portico to the Congressional Cemetery in the following order:

The Chaplains of both Houses.
Committee of Arrangements, viz.:
Mr. Evans, of Maine.

Mr. Atherton, of N. H.	Mr. Coles, of Va.
Mr. Connor, of N. C.	Mr. Johnson, of La.
Mr. Whittlesey, of Conn.	Mr. Fillmore, of N. Y.

Pall Bearers, viz.:

Mr Thomas, of Md.	*Coffin.*	Mr. Campbell, of S. C.
Mr. Williams, of N. H.		Mr. White, of Indiana.
Mr. Ogle, of Penn.		Mr. Martin, of Ala.

The family and friends of the deceased.
The members of the House of Representatives, and Senators from Maine, as mourners.
The Serjeant-at-arms of the House of Representatives.
The House of Representatives, preceded by their Speaker and Clerk.
The Serjeant-at-arms of the Senate.
The Senate of the United States, preceded by the Vice President, and their Secretary.
The President of the United States.
The Heads of Departments.
Judges of the Supreme Court, and its officers.
Foreign Ministers.
Citizens and Strangers."

P. S. We are just informed that the Judges of the Supreme Court refused to attend the funeral. Honor to their names! Would to GOD that the Chaplains of the House had done likewise!

BIBLE QUESTIONS.

To the Editor of the Churchman.

Rev. and Dear Sir,—The Churchman of last Saturday was received by me yesterday morning, and with it a letter requiring my presence here to be with my venerable uncle at the time of his departure. I was obliged therefore to set out immediately, and I arrived early this morning. After the receipt of your letter and that of Dr. Whittingham, of February 12 and 13, I leave you to judge of my surprise at seeing another communication from the Executive Committee reiterating what I cannot but consider as an unjust and injurious charge against me.

I was displeased by the application of the Executive Committee to me, because they ask me for that information which their own officers were able to communicate. Let them inquire, if they please, whether, during the whole of the year 1836, any communication was made to me of my appointment as chairman of the committee to whom the Bible Questions were to be referred? Whether any communication at all was made to me by their secretary previous to the month of May, 1837? Whether I was not requested at that late period to be silent on the subject? Whether Mr. Van Ingen's Questions were not sent to me after the meeting at Baltimore of June 6, 1837? Whether I did not return them unread at the time in which the Trustees of the General Theological Seminary met, because of my having received no official information of my appointment till the powers of that appointment were ended by their own limitation? At what time I received notice of my reappointment?

Having received answers to these inquiries, it might then be proper to inquire of Dr. Schroeder, whether he did not send me by Mr. Sill, some time in the month of July, the first ten parts of the Questions on St. Matthew; and whether, after endeavoring in vain to have a meeting of the Committee, I did not examine and return them to him, with my observations upon them, some time in the month of August? Whether I did not state to him that nothing formal could be done without a meeting of the committee; but that if he pleased to send me the remainder of his Questions, I would examine and give my opinion upon them as an individual? Whether he has at any subsequent period sent me the remainder?

Let the Executive Committee then proceed to inquire into the reasons why there has been no meeting of the committee to whom the Bible Questions were referred? And this they can better learn from the two members of the committee resident in New York than from me.

Let me add one word with regard to the powers of the committee. If a premium was offered for the best set of questions on St. Matthew and the Acts of the Apostles, it would seem to have been a right course to let the committee compare them and select from their number; but to this point their powers did not extend. They were to take Mr. Van Ingen's and Dr. Schroeder's and no other. I speak not this by way of disparagement of the questions submitted; but merely to show how their hands are tied. Supposing then a possible case, that the committee, when they come together, disapprove of any of these questions, what are they to do? Are they to patch and mend them? Or are they simply to return them to the Executive Committee, or to the Board of Managers, with a statement of their objections? As the committee have not to my knowledge received any instructions, I am at a loss to perceive exactly what they are commissioned to perform. If they are to be in any degree responsible to the Church, they are certainly placed in a very awkward and delicate situation; so awkward and delicate indeed, that I am free to confess I would rather be released from the duty; and, if report says true, my colleagues are much of the same way of thinking.—From them, however, I have on this point heard nothing. I am not disposed to shrink from duties because they are unpleasant, and I presume the same of them. Whenever a meeting of the committee can be had, they in whose hands the Questions are will no doubt lay them before us; but I am yet to learn that I am under any obligation to provide for their transmission to me.

As this subject has been so much and so publicly discussed, I must request that you will do me the justice to publish the present letter. I do not wish to cast censure upon any persons concerned, but I cannot allow my name to be thus held up to public view as negligent of a trust to the importance of which my own duties as a parish clergyman make me deeply sensitive.

I am, Rev. and dear Sir, with great regard, your friend and brother, S. FARMAR JARVIS.

Norwalk, February 27, 1838.

We have read with pleasure the annexed extract from the American. The chime of bells is among the most delightful of our early recollections, and we should rejoice to have it restored. A correspondent expresses the hope that the enterprising and liberal vestry of St. Peter's will place one in the tower of their church.

"Those sabbath bells, those sabbath bells,
I hear them wake the hour of prime,
Each sound as on the ear it swells
Attunes the soul to praise sublime."

What has become of the chime that from the tower of old Trinity was wont to usher in the day of rest and summon the faithful to the house of prayer? I grievously miss those bells which the author of Elia so beautifully calls "the music nighest bordering upon heaven," or which old Herbert, a better authority, calls "angel's music." The Sunday is less cheerful to me than it used to be, when walking down Broadway I heard their tones coming stronger and stronger upon the ear, and calling my attention to listen to an upper region made vocal as it were with the praises of GOD. The heaven-directed spire, as they say, was designed as it drew the eye of the careless and plodding mortal from the earth on which he was treading to the blue sky above him, to lead his thoughts also towards the enduring habitations of the righteous, and to kindle in his heart aspirations after divine things. Now does not the musical peal from the venerable church tower waken associations with the services of the sanctuary, and prepare us to join with the solemn organ in its appropriate devotions,—at the same time, does it not elevate our thoughts to the songs and choral symphonies of Cherubim and Seraphim that surround the throne of God? Look again at the sweet words of Charles Lamb:—

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* Sec. Coun. of Rheims, Can. xii.
Sec. Coun. Lateran, Can. xiv.
Third Gen. Coun. Lateran, Can. xx., and Council of Toulouse.

Our private opinion is, that these canons should be revived, and the clergy prohibited from performing the burial service over any person who has lost his life in a duel.

> "The cheerful sabbath bells wherever heard,
> Strike pleasant on the sense, most like the voice
> Of one who, from the far-off hills, proclaims
> Tidings of good to Zion; chiefly when
> Their piercing tones fall sudden on the ear
> Of the contemplant, solitary man,
>
> * * * * * * * *
>
> Him, thus engaged, the sabbath bells salute—
> Sudden! his heart awakes, his ears drink in
> The cheering music."

I ask again, then, why are Trinity Church bells silent? Why should New York be the only large city on the Atlantic board destitute of this appropriate accompaniment to the various solemn services of the day of rest and holy joy? There are bells indeed enough to warn us of the hour of prayer; but how por, how dull their discordant sounds, compared with the music of the chime! I doubt whether there is a great city in Christendom but our own, in which there is not a chime of bells, and in many of them different peals of from 5 to 12 or 14 bells are heard from various quarters chanting their heaven-inviting notes in a holy rivalry of praises. How delightful could we have these soul enlivening sounds from some of our church steeples, to take off the heavy monotony of the tolling of the single bells on the Lord's day.

Suppose they were placed in Trinity, St. John's, St. Peter's, St. Marks in the Bowery, St. Stephen's and in All Saints, or in other churches relatively situated. Then the devout church goers throughout the city, as they went from their respective houses to the house of prayer, would all enjoy upon their walk a speaking and eloquent invitation to hasten to the courts of the Lord's house with hearts attuned to praise. But I fear we must leave the completion of such an arrangement to future generations. In the mean time, however, could not old Trinity wake up, and once more sing to us on the sabbath-day from the height of its venerable tower, that "angel's music," which very many in this good city would delight to hear?

New York American.

Subordination to the Civil Authority, the duty of Christians.—A Sermon preached in Christ Church, Lockport, N. Y. Sunday, January 7, 1838, *by the* Rev. E. H. Cressey, A. M., Minister of Christ Church, Lockport, N. Y. printed by R. M. Lyon.

We have time only to express our approbation of this excellent discourse, and commend the following extract to our readers.

And in urging forward those reforms in morals which belong to the age in which we live, let us act in the capacity of Christians. We have been baptized into the Church of Christ and have thereby assumed the vows of love and obedience to "the gracious Bishop and Shepherd of our souls." The Church is set up for the *light of the world*, and to her therefore, belong the duty and the task of reforming man of his vices and immoralities. This is the very object of her divine organization,—the purpose for which our blessed Saviour lived and died, and for which the Holy Ghost was sent forth with his sanctifying power. Shall we turn aside from these obligations in the Church, and aid these plans of reformation in our individual capacity? Shall we take from the Church her ground of duty and obligation, and enter the field as irresponsible members of voluntary associations? Here, if we mistake not, we find another exhibition of the insubordinate spirit of the times. The great reformations which the age is prosecuting, and which have gained considerable popularity among many Christian men, are directed by voluntary associations. To what excesses and extremes they may urge their measures, may be conjectured from the history of their past operations. They are responsible no further than they may feel, individually, the obligations of principle and of Christianity. And associated in the mass, these feelings of individual responsibility, are too likely to be overborne or frittered away by the numbers banded together. A modern author has described this voluntary principle as "unthinking, variable, and reckless of remote consequences."* Of itself it binds upon the conscience no responsibility; it walks abroad upon the ground which it belongs to a divine institution to cover; and its first triumphs—if triumphs it has—are scarcely told, when it falls into discredit by its imprudences and excesses.

Many of those who with an untempered and unenlightened zeal are urging on their favorite plans of moral reformation, have made no profession of attachment to their Saviour, and have not even been admitted to the Church by the rite of baptism. They have neglected these *plain* and *first* obligations, and yet set themselves up as the reformers of the world. We, of course, cannot, and dare not impugn their motives, or question the sincerity of their purpose. These are known to God—to him their responsibilities belong, and with him is the account which they are making up for the day when all hearts shall be open and all desires known. But if they are anxious for the moral purity of the world, why do they not labor in subordination to those divinely instituted laws and regulations which are designed in the government of God, to promote these desirable ends. These reforms most surely belong to the Church to accomplish. They are a part of the duty and obligation enjoined upon her by her divine Head. There is no necessity, then, for associations upon the voluntary principle, to bring about these ends.—There are sufficient elements of moral power within the Church to reform, with the blessing of Almighty God, a corrupt and ruined world. The "salt of the earth" has not quite lost its "savor," nor has the "light of the world" grown dim with shining. Christians had indeed become remiss in duty, and had yielded, perchance too far, to the corrupting habits and manners of the world. Call *them* up to duty. Preach to *them*, earnestly and soberly, of their obligations. But summon no rival and irresponsible power into that field which the great Head of the Church has given her, as the arena of her efforts and her triumphs. Beseech men as Christians, upon whom the solemn vows of baptism rest, to promote, in every way consistent with their responsibilities, the moral purity and the spiritual improvement of the world. And in so doing forget not your duty of subordination to law, and to the institutions and authority of the Church of Christ. "Render unto Cæsar the things which are Cæsar's, and unto God, the things that are God's."

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* Spiritual Despotism.

BIBLE AND COMMON PRAYER-BOOK SOCIETY.

To the Editor of the Churchman.

Dear Sir,—I was much pleased to notice in your paper of the 24th the remarks of Dr. Rudd on the importance of the Book of Common Prayer, and of the Bible and Common Prayer-book Society. My acquaintance with the benefits derived from the Society, and the vast increase of good it could do, were means more liberally bestowed, has caused me to watch the acknowledgments of its receipts; since the anniversary in October last, nearly five months have elapsed, and I have not noticed the publication of a single collection from either of our many churches in this city and Brooklyn. Can it be that our clergy differ in opinion with Dr. Rudd, that "every year has added new proofs that increasing calls would be made for extended efforts, and now since the Church has assumed her proper ground in relation to the advancement of missions, the demand is more loud and extensive than ever for the employment of the Prayer-book as the appropriate companion of the Bible. The Prayer-book next to the inspired volume being the best weapon the missionary can wield." "Through our whole *great West*, the numbers yet afforded are as nothing compared with the demand."

How is the means to be supplied for meeting this great demand? Not, I should say, by the effort of one or two, or three zealous laymen making individual collections, but by every clergyman of our Church making it a point of duty and conscience to appeal to his congregation annually for their contributions, for their prayers, and for their aid and assistance to foster and extend the usefulness of the institution far and wide.

If these books are important to missionaries, and those who encourage and extend them make no effort whatever to supply the books, nor even to communicate to their respective congregations the want of, and benefit to accrue from them—how can they expect the object to be attained?

The Scripture tells us, "Ask and ye shall receive." If our clergymen will promptly do this, I am confident the succeeding numbers of "the Churchman" will show they have *not asked in vain.*

I recommend an attentive perusal of those two articles of Dr. Rudd's, and if they receive the consideration they deserve, there will be no lack of means to supply our missions, weak and feeble parishes, and the destitute of our extended country, with the doctrines of our faith and worship.

C. A. S.

SPECIAL MEETING OF THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Extract from the minutes of a meeting of the Executive Committee of the General Protestant Episcopal Sunday School Union, held Feb. 21, 1838.

Whereas the Board of Managers of the General Protestant Episcopal Sunday School Union, at their last meeting, passed a resolution, in the following words, viz. "Resolved, that the Executive Committee have power to call meetings of this Board:" and whereas, in the opinion of this committee, there is an urgent call for a speedy meeting of the Board of Managers:

Therefore, Resolved, That the Executive Committee do call a meeting of the said Board, to be held in the Sunday School building of St. John's Chapel, in this city, on Tuesday, the third day of April next, at five o'clock P. M., "and that the Secretary of the Board of Managers be requested to give notice of said meeting, through the several religious periodicals of our Church, and by a special notice addressed to each member of the Board of Managers."

Agreeably to the preceding resolution,

Notice is hereby given, that a special meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School building of St. John's Chapel in this city on Tuesday, the third day of April next, at five o'clock P. M.

F. H. Cumming,
Secretary of the Board.

New-York, Feb. 22, 1838.

*** In addition to the persons *elected* managers, all others are managers for whom fifty dollars or more have been paid.

The other periodicals of the Church will please publish the above.

☞ Bishop Onderdonk's third lecture to candidates for orders and young men designing to become candidates, will be delivered to-morrow evening in the chapel of St. Peter's Church. Service to commence at seven o'clock.

These lectures are delivered without omission on account of weather.

The Bishop's Appointments.—Bishop Onderdonk's appointments for confirmation in this city have been altered by the postponement for the present of that for *St. Timothy's Church*, in consequence of the lamented decease of its minister, the Rev. George Mills, deacon.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Queen's county.—Sexagesima Sunday, February 18, in St. George's Church, Flushing, instituted the Rev. Frederic J. Goodwin into the rectorship of the parish. Morning prayer was read by the Rev. Christian F. Cruse, principal of the Flushing Institute, assisted by the Rev. John B. Kerfoot, deacon, assistant principal of the Institute, who read the lessons; the keys of the church presented to the new incumbent, in the name and behalf of the parish, by Mr. Isaac Peck, senior warden; and the sermon preached by the Bishop.

In the afternoon confirmed 11 in the same church.

City of New York.—Thursday, February 22, consecrated St. Peter's Church. The instrument of donation by the vestry was presented to the Bishop by Clement C. Moore, Esq., senior warden, and read by the rector, the Rev. Hugh Smith. The sentence of consecration was read by the Rev. Lewis P. Bayard, D. D., rector of St. Clement's Church; and the morning prayer by the Rev. Henry Anthon, D. D., rector of St. Mark's Church, assisted by the Rev. Benjamin I. Haight, rector of All Saints' Church, who read the lessons; and the sermon preached by the Bishop.—About forty clergymen were present at this solemnity.

Quinquagesima Sunday, February 25, confirmed 20 in St. Bartholomew's Church.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Second Sunday in Lent, March 11, Calvary Church, P. M.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

The Study of Hebrew.—Some opinion may be formed of the extent to which the study of the Hebrew language and literature is prosecuted in this country, from the statement of Professor Robinson, the learned translator of Gesenius' Hebrew Lexicon, that within a few years past, there have been imported from Germany "not much less than 1500 copies of Hahn's Hebrew Bible, and not far from half that number of the Lexicon of Gesenius." This interesting circumstance is attributable in a great measure to that admirable feature in our theological seminaries, which renders the study of the Hebrew language imperative on all who would avail themselves of the advantages which these institutions afford. We rejoice that it is so. We rejoice in the contemplation of the fact that the standard of theological learning is continually rising in our country; that our clergy are entering the field of labor better and better qualified for the discharge of the high and responsible duties of their profession. We hope the time is not far distant, when every candidate for orders in our Church, will be required to pass a satisfactory examination in the original language of the Old Testament, not less than in that of the New. And so far from desiring that the time of preparation for the work of the ministry were reduced to a less period than three years, we could wish it were extended to four. Indeed we apprehend that the full benefit of the prescribed course of studies in our theological institutions is never realized by a majority of those who pursue it, from the limited extent to which the study of Hebrew and the interpretation of the Scriptures are carried in them in consequence of the want of time. Why is it that so many of our theological students, soon after entering upon the active duties of the ministry, lay aside their Hebrew studies, and content themselves with relying on the opinions of this or that commentator, in preference to the labor of an original investigation of the meaning of the Old Testament? Is it not owing in a great degree to the fact that the study of Hebrew is not prosecuted to sufficient extent in the preparatory course, to render it easy and agreeable to them? Did our students acquire as great facility in reading Hebrew as they ordinarily do in reading Greek, we should hear much less frequently of the inutility of the study. Yes, let the study of the cognate dialects be added to that of the Hebrew in our Theological Seminaries, and let double the amount of time be devoted to the languages, literature, and interpretation of the Bible, than is now devoted to them, and the ranks of the Christian ministry would be filled with much riper scholars, and far more effective preachers.—*Gambier Observer.*

The Decrease of Christenings, and the Destruction of Lives by the prevailing use of Spiritous Liquors.

In the year 1680 the christenings within the bills of mortality were no more than 12,747.

In 1700 they rose to 14,639.

In 1712, notwithstanding Queen Anne's long war, they were advanced to 15,660.

They continually increased till 1724, when they amounted to 19,370.

But from that year, when the use of spiritous liquors became so common as to occasion a public representation from the College of Physicians the year following, instead of increasing, as formerly, they have continually decreased, till they are now reduced at a medium for the three last years to 14,320.

The children, likewise, that are born come into the world with such bad stamina that, being sickly and feeble, they die in prodigious numbers under five years old.

In London the christenings for the last ten years were at a medium 10,457.

The children who died every year under five in the same period were at a medium 10,590.

According to Dr. Halley's calculation, the deaths under six years should be 6317.

The annual loss by premature deaths of weakly children, 4273.

By fewer births, 5050.

This loss in one district of the kingdom only (not all the city and suburbs of London) is every year 9323.

At Paris, in 1750, 19,727 christenings.

At London, 14,548 christenings.

London, 23,727 burials.

Paris, 18,084 burials.

Disadvantageous difference to London upon both articles in one year, 10,130.

In Paris the supply by christenings exceeds the burials, 951.

In London the burials exceed the christenings, 9179.

As all the christenings in London are not registered, so neither all the burials; for example: several hundreds are buried every year in one place only, viz. Bunhill-fields burial-ground, not inserted in any parish register, or brought into this account. And Mr. Maitland, in his history of London, computes the whole number of these burials to be 3038 in one year, in the sixty-four burial-places in and near London, not included in the annual bills of mortality.

N. B. The above account of the destruction of the human species, relating only to children under five years of age is exclusive of all that prodigious number of English subjects above that age, who continually die by the same cause.

Other trivial reasons of this great mortality, which, in some degree, have always subsisted, may possibly require some abatement; but still the real, grand destroyer is undeniably evident.

With so dreadful a destruction of our fellow-creatures, our own people, who are the strength, the riches, the support of that kingdom, is so very manifest, it is certainly needless, perhaps in some degree inhuman, to divert the attention from an object so striking to the lower considerations of labor, manufactures, trade, and commerce, which these inflammatory, intoxicating, debilitating spirits so deeply wound; but the total corruption of morals, the extinction of all regard to law and government, all sense of subordination, duty, and religion are deplorable effects of the same intemperance, too important to be omitted.—*Gentleman's Magazine of* 1751.

Power of Divine Grace.—We have received within a few days a copy of the Book of Common Prayer, taken clandestinely from the church in Wallingford, a few years since, by an individual who now hopes that his heart has been renewed by the influence of the Holy Spirit, and who now desires to confess his manifold sins and wickedness, that God in his mercy may pardon and forgive all those transgressions which he has committed in thought, word, or deed. Among other tokens of his repentance, he desires to restore to every man whatever he may have wrongfully or improperly taken from him. For this purpose the book has been forwarded to us, with the request that we would send it to the rector of the church in Wallingford, and give notice to that effect, that the owner (whose name is not in the book) may have restored to him that of which he has been wrongfully deprived.

We cannot let this opportunity pass without adverting to the fact, which is, we fear, too often lost sight of, that the principles of our religion require every sincere professor to be perfectly just and upright in all their dealings with men. Every heart which has been renewed by the grace of God's Holy Spirit will desire, like the ancient Zacheus, to restore fourfold to all whom they have injured. The honor of religion also requires as complete restitution for all wrongful acts as the nature of the case will admit.

Chronicle of the Church.

MARRIED,

On Tuesday evening, 27th ult. by the Right Reverend Benjamin T. Onderdonk, D. D., Bishop of the Diocese, the Rev. Moses Marcus, B. D. Chaplain to the Sailor's Snug Harbor, to Miss Marianne, daughter of Col. E. G. House, of Boston, Mass.

OBITUARY.

Died—On Friday morning, the 23d ult., Mr. Samuel Bell, in the 73d year of his age.

Mr. Bell was for many years a member of St. Mark's Church, and the faithful superintendent of the Sunday school. Removing to another part of the city, he connected himself with All-Saints' Church; and though from his years and infirmities he could no longer undertake the duties of a teacher, he still felt and manifested the greatest interest in the school, and embraced every opportunity of promoting its interests. Thus did he give evidence that his faith was the living faith of the Gospel, the faith which works by love. Nor was this all. In every other Christian duty he was exemplary, striving in all things to approve himself unto God as a true disciple of his blessed Son. As he lived, so he died. His end was peace. He sleeps in Jesus. May those who remain see his good works, and glorify our Father who is in heaven.

H.

Died, in New-London, on the 9th ult., Jonathan Starr, Esq., at the advanced age of 95 years. Mr. Starr was one of the few "ancient men" now remaining, before whose ages the foundations of the house of the Lord were laid, and whose memory stretched back to the early times when the members of our communion in this diocese, were few and feeble, and held fast the possession of their faith amidst conflict and difficulty. He was a nephew of the Rev. Samuel Seabury, the first missionary of the society for the propagation of the Gospel at New-London, and consequently a near relative of his distinguished son, the first bishop of this diocese, and of our Church.—Of the latter, he was a warm personal friend, and a zealous fellow-laborer with him, both in rearing up this parish from the state of prostration to which it had been reduced by the events of the Revolution, and in promoting the order and perpetuity of the diocese. He became a true disciple of Christ in early life, and a communicant at the altar of the Church, before the revolutionary war; and for the unusually long period of about sixty-five years adorned his Christian calling by a life of uniform rectitude and exemplary piety. The Churchmen of his day were such from conviction, and were always able to give an answer to every one that asked them a reason of their attachment to the peculiarities of their chosen communion. Such was he, firm in his adherence to her distinctive principles and usages, and intelligent and eminent in their maintenance. Yet he held the truth in love; for there was no tincture of bitterness or bigotry in his nature. He loved the Church well; but he loved the sacred truths which she maintains and teaches, more. His religious views were distinguished by humility and self-distrust, by a deep sense of obligation to the cup and grace of Christ, and an ardent longing to "comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." That we are justified by grace through faith, was to him a doctrine of unspeakable preciousness, and he looked away from himself to the Redeemer with a simple and childlike confidence.

He was greatly blessed in life and in death. He belonged to a race of proverbial longevity, the numerous families of his father and his grandfather, with two exceptions of comparatively early death, having attained an average age of eighty-four. His health, his intellect, his enjoyments and his usefulness continued to the very last. He retained a freshness of feeling, an activity and clearness of mind and vivacity of manner, which are usually lost at a much earlier period. On Christmas day he knelt at the altar to receive the symbols of redemption for the last time, though his attendance on the services of the sanctuary did not cease till the Sunday before his death. So late as two days before his death, he visited his counting-room, where, for the last half century before, he had spent a large portion of his time, and where every thing was in perfect keeping with the age and appearance of its venerable tenant. Perceiving the not unwelcome approach of his Father's messenger, he tranquilly "set his house in order," and "having served his generation according to the will of God, fell asleep."

On Sunday, his remains were carried to "the habitation of God's house," which he loved to frequent, and thence on the succeeding day were borne to the grave, amidst the respectful regrets of the congregation and the community.—*Chronicle of the Church.*

At Portland, Me., on the 18th ultimo, Rev. G. W. Olney, formerly rector of the Episcopal church at Gardiner.—*N. Y. American.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, D. D., Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, D. D., Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Coghlan, Rev. James, 266 Fourth.
Colton, Rev. Calvin, 101 East Broadway.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Hackley, Rev. Charles W., 116 Sullivan street
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin I., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. Caleb S. 84 Chambers.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 701 Broadway.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Marcus, Rev. Moses.
Manney, Rev. Solon W., Corner Avenue D and Tenth.
Milnor, D. D. Rev. James, 82 Beekman.
Mills, Rev. George, 349½ Bowery.
Morris, Rev. William, 186 Canal street.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, 9 Murray.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, D. D. Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William, 97 Mercer.
Storrs, Rev. Henry I., 122 Bleecker.
Taylor, D. D. Rev. Thomas H., 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 22d street, west of 9th Avenue.
Verren, Rev. Antoine, 99 Franklin.
Wainwright, D. D., Rev. Jonathan M., Broadway, corner of Leonard.
Whittingham, D. D. Rev. William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev. Lloyd, 14 Burton.

Brooklyn.

Brittan, Rev. Thomas S., 117 Nassau.
Cutler, Rev. Benjamin C., D. D., 152 Washington.
Diller, Rev. J. W., 209 Fulton.
Goddard, Rev. Kingston, Pacific, between Clinton and Henry.
Johnson, Rev. Evan M., Johnson, corner of Pearl.
Messenger, Rev. John F., Lawrence, near Willoughby.

☞ Notice of alterations in this list should be sent to the office, 28 Ann street, by the 25th of each month.

CALENDAR.

MARCH.

4. First Sunday in Lent.
7. }
9. } Ember Days.
10. }
11. Second Sunday in Lent.
18. Third Sunday in Lent.
25. Fourth Sunday in Lent, and Annunciation of Virgin Mary.

NOTICES.

ALL SAINTS' CHURCH.

This church will be open for divine service every Sunday evening during Lent, at half-past seven o'clock. Service morning and afternoon, as usual.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 21st of February, has received the following contributions, viz.

By the hands of the Rev Thomas C Dupont, rector of the church of the Holy Trinity, Grahamville, S C, received from the Sewing Society of that church for domestic missions, $60 00. From the Sunday school of the same church, for the same object, 5 00. Collections in the same church for three months, 8 00. By the hands of the Rev Thomas John Young, rector of St John's ch, Colleton, S C, the second payment of his pledge for domestic missions, 20 00. By the same hands, monthly collection in St John's ch, 12 87; less premium for a draft on New York, 73 cents—12 14. Redemption of pledges given in St Paul's chapel, Feb 18th, 68 25. Addition to the collection in St John's chapel, Feb 4th, 4 00. By the hands of Chas. J Aldis, Esq, treasurer of the Foreign Committee, received from Mr O Kellogg, through T B Rutter, Esq, Baltimore, Va, 10 00. From the Young Men's Auxiliary Education and Missionary Society of the Prot. Epis. Church in the city of New York, by their treasurer N G Ogden, Esq, in payment of their pledge for a missionary to the Oneida Indians, 125 00; and also of their pledge for a missionary to Indiana, 125 00—250 00. From Mrs Richard Ray, by the hands of the Rev Dr Berrian, for domestic missions, 100 00.—Total receipts, 537 39.

James Swords, Treasurer.

February 28, 1837.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received through T B Rutter, Esq, Baltimore, from a female member of Zion Parish, Frederick county, Md, for African mission, by the hands of the rector, Rev Joseph Trapnell, 2 00. From Mr O Kellogg, for foreign missions, 10 00. From the "Circle of Industry," Baltimore, for Greek mission, 117 43. From Rev Alexander M Marbury, rector of Trinity ch, Upper Marlborough, Prince George county, Md, from the Ladies' Society of said church, for African mission, 89 12; and for general purposes, in part of the annual subscriptions of the said church, 47 00—136 12. 265 55.

Received by the hands of the secretary and general agent, addition to collection in St Stephen's ch, N Y, (making in all 102 17, of which 2 50 is to be appropriated to Africa,) 2 17. From St James' ch, Newtown, per Rev George A Shelton, rector, Sunday school, 1 25; children of a family, 2 40; Female Missionary Society, 21 25; monthly offerings, 14 53—39 43. 41 60

Received tarough Messrs. Swords, Stanford & Co, from the Juvenile Missionary Society of Christ ch, Middletown, Conn, per Miss L W Davy treasurer, for Greek mission, 5 00. Received by the hands of James Swords, Esq, from Rev Thomas J Young, rector of St John's ch, Colleton, S C, monthly collection, 12 88; from a few slaves, for African mission, 4 44; from the children of the Sunday school, for nine months, 38 12—55 44. From Rev Thomas C Dupont, the Sewing Society of the church of the Holy Trinity, Grahamville, S C, for Africa, 50 00, China, 50 00, Crete, 50 00; and collection in said church for three months, 6 81—156 81. 212 25.

Total receipts, 524 40.

Charles J. Aldis, Acting Treasurer,
February 27, 1838. Bank of America.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donation towards the erection of a suitable building for a place of public worship, viz.

Rev Dr Milnor, $5 00; Thomas Lawrence, 5 00.

R. Spencer, Treas. of Build. Com.

The building is now finished, but there is yet *a debt of over* $300 *remaining.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the Lord."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; J. A. Spencer, Theological Seminary, Twentieth-st.; or Alonzo R. Cushman, 188 Pearl-street. Donations of clothing, especially shoes, of which there is great destitution, will be very thankfully received at either of the above places.

CITY MISSION.

The subscriber with pleasure and gratitude acknowledges the receipt of the following donations.

$20 00, for the use of the poor; 10 00, for the infant school attached to the church of the Holy Evangelists, from L; and a bundle of clothing, from a friend.

Alexander Fraser, 341 Pearl-street.

February 27, 1838.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

A. F.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since the 1st ultimo.

From Rev Lot Jones, annual subscription, 5 00; Peter A Jay, do, 50 00; A Gracie, do, 25 00; Wm H Aspinwall, 25 00; J W Smith, donation, 25 00; from a member of St Peter's ch, by the hands of C J Aldis, a donation, 100 00; J R Herrick, annual subscription, 30 00; Mrs Banyer, do, 25 00; Mrs J D Beers, 5 00.—Total, 290 00.

Lewis Phillips, *Treasurer*,
54 Wall-street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the following timely donations for the poor of his station.

From L, through the Protestant Episcopal Press, $20 00. From Thomas Otis, Esq, per Swords, Stanford & Co, 10 00. From L M Hoffman, Esq, per do, 5 00. From Mrs J D Beers, for the mission school, 5 00. From E S C, 1 75. From J D Wolfe, (inadvertently omitted last week,) 20 00.

E. B. Kellogg, 401 Hudson-street.

February 27, 1838.

N. B. Donations for the First Mission Station will be cheerfully received at the Episcopal Press, 28 Ann-street, and at Swords, Stanford & Co, 152 Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very thankfully acknowledges the receipt of the following donations for "the suffering poor."

From an unknown friend, for the poor, $50 00. By Swords, Stanford & Co, from L Phillips, Esq, 5 00; from L M Hoffman, Esq, 5 00; from Miss M M, 1 00. By the agent of the Protestant Episcopal Press, from L, 20 00.

Lot Jones, 192 Allen-street.

February 28, 1838.

N. B. The subscriber finds especial cause for gratitude in the offerings for the poor the present week. Previously the means at his disposal had been so reduced as to render it impossible for him to meet the numerous and increasing demands upon him.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of the following sums.

From Mrs Denroche, at the hands of the Rev B I Haight, for publishing new works for Sunday schools, $3 00. From the offerings of St Clement's ch, New York, at the hands of the rector, towards liquidating their debt in this institution, 30 12. 33 12.

Also, at the hands of the special agent, from Judge Morrell, Georgetown, D C, the amount of his pledge given to Rev F H Cuming, 10 00; collection in St James' ch, Wilmington, N C, 29 17, and a silver pencil-case; collection in St Peter's ch, Charleston, S C, 126 50; collection in St Paul's ch, Augusta, Ga, 43 10; collection in St Michael's ch, Charleston, S C, 135 35; collection in St Paul's ch, Charleston, S C, 31 17; collection at the anniversary of the Diocesan Sunday School Society of South Carolina, 21 25; from the Rev Peter J Shand, Columbia, S C, 10 00. 406 54.

Total receipts, $439 66.

John W. Mitchell, *Treasurer*,
February 28, 1838. 28 Ann-street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending March 1, from the following persons, viz:

C C Little—Right Rev G W Doane—Jos Gill—D S Dickinson—Postmaster, Bellemont—Joseph Gill, with remittance—H Colton, with remittance—Messrs Howard & Page—Wm Lloyd, with remittance—Joseph Whetham—Rev P S Chauncey—Postmaster, Pulaski—Dr Wm Sands, with remittance—Charles D Deshler, with remittance—Mr Willard—Edw M Griffing.

Received by the Gen. Prot. Episc. S. S. Union.

Wm Marshall & Co—J N Whiting—Thos Latimer, with remittance—H Hooker—Frederick Sill—Lieut Penrose, with remittance—Rev William Staunton—Postmaster, Milford—Postmaster, Alexandria.

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.

The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various portions of the four evangelists. Revised and edapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry J, Morton, Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

Feb. 1.—tf.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the [illegible]

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.

The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various portions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church, by the Rev. Henry G. Morton, Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York. F1tf

SPECULUM GREGIS,

OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

INSTRUCTIONS ON THE PIANO FORTE.

A young lady, who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann-street, New York.

Sept. 30. tf

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.

On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ *cents. Three for* 12½ *cents.*

For sale at the Protestant Episcopal Press, 28 Ann street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.

The first volume, royal 8vo, just published and for sale at the New York Protestant Episcopal Press, 28 Ann-street.

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

From the London Christian Observer.

RESURGAM.

Behold yon grave, the lowliest of the spot;
Mute chronicler, alas! of man's sad lot.
No name it bears to mark who rests within;
No fond memorial of his age or kin.
If such once were, no vestige now is seen:
The eye but views where mighty time hath been,
Where crumbling moss and flow'rets by the way
Remain as silent emblems of decay.
One word alone, one glowing fact is traced,
Which neither years nor tempests have erased;
Seasons have roll'd, and still it lives to show
Truths of high import for mankind to know:
Resurgam! 'Tis a strange and solemn voice,
Bidding the spirit tremble, or rejoice;
The opening of a glorious mystery;
The prophet-scroll of future destiny.
Resurgam! could an angel speak more clear?
Its sound proclaims to every pilgrim's ear,—
Though earth and earthly pageants shall decay,
Though the bright heavens in flames shall melt
  away,
The soul of man shall time's last storms defy,
And live coeval with eternity.

A THOUGHT FROM BISHOP HALL.

Behold the little lark:
  To him, though weak, 'tis given
To mount right upward on
  To the fair gate of heaven.

He has one single aim,
  Heavenward and heavenward still;
The very upper air
  With his sweet notes to fill.

Unto the region far,
  Of cloudless, cloudless height—
No lingering, no delay—
  Up to the clear blue light;

Now we will mark the hawk,
  Strong bird of the swift wing,
How does he reach his pitch?
  By gradual compassing.

Poor hawk, and wouldst thou tower?
  It is not thy wings' length;
Thou'rt cumber'd with thy power,
  Held down by thine own strength.

Thus with the souls of men,
  Clogg'd when they would uprise,
In pride of intellect,
  In their own wisdom wise.

Whilst the meek, simple heart,
  Whom strong affections move,
Shall to fruition mount
  Of a bright heaven of love.

Ibid.

MISCELLANY.

From the Utica Gospel Messenger.

THE PRESENTATION OF CHRIST IN THE TEMPLE.

The Church has in her wisdom appointed a day (February 2) and provided a service for the celebration and devout improvement of this event. The Scriptures appointed to be read on this festival, and especially the epistle and gospel, are peculiarly appropriate, and they are as interesting and instructive as they are well adapted to the occasion. The collect too is one in which every heart should be frequently expressing its devout sense of God's mercy and its own obligations; frequently adopting the prayer that as the "only-begotten Son" of God was presented in the temple, "in the substance of our flesh, so may we be presented unto Him with pure and clean hearts."

What follows is a portion of Bishop Hall's beautiful contemplation on the subject.

"On the day appointed by the law, the holy Virgin presents herself and her infant in the temple. She urges not her high privilege, but dutifully complies with those ordinances which could in no case be neglected, without offence or danger—like the mother of Him whom it behooved to fulfil all righteousness—like the mother of Him, who, though he knew the children free, would yet himself pay tribute to Cæsar.

The service requested by God is regulated by our abilities. Every mother among the Jews was not able to afford a lamb for a burnt-offering: a pair of turtle doves or young pigeons was an oblation easy to be procured by those in the meanest estate. Thus did the Lord of heaven and earth prescribe in his law—accepting them no less graciously than the cattle upon a thousand hills. He seeks some testimony of grateful devotion; but he wishes to proportion it to the station and power of the worshipper. The smallest offering of an humble and thankful heart is precious in his sight—a mite from the poor widow is more dear to him than all the talents of the wealthy.

The blessed Virgin comes in the form of poverty before her God—the offering itself spake her penury. How can we despise a fellow Christian for the lowliness of his condition, when we reflect that the mother of our Lord was unable to provide a lamb for her purification? O Mary, thy Son, for whom thou broughtest that dove to be sacrificed, was that sacrifice which the dove represented. There was nothing in him but perfection of innocence; and by the oblation of him all the children of men are purified and made holy. Since in ourselves we cannot be innocent, happy are we, that this spotless victim is sacrificed for us, to make us innocent in Him!

Not only to offer the sacrifice of purification for herself, but to present the child Jesus to his heavenly Father, did the Virgin approach the temple. Every firstborn son, by a general consecration, was holy unto the Lord. Since that display of almighty power and mercy, which brought death to Egypt, and life to Israel, God had claimed this service as due unto himself. The Lord of all creatures had an unlimited title to his own: and the obedience of Christ would leave nothing unaccomplished which eternal wisdom had enjoined. But when God, by his immediate appointment, chose the tribe of Levi to minister unto himself, the firstborn of the other tribes, instead of being immediately devoted to the ministry, were merely presented in the temple, and afterwards restored to their parents. Nor did this law regard only the children of men—the first male of every clean beast was set apart for sacrifice; of every unclean exchanged for a price. The divine institution conveyed a useful lesson, that the best of God's gifts is most fit to be consecrated to the Giver. Every thing we have exceeds our deserts—how much more, if we think any thing too precious for Him?

God would not leave himself without witness. Within those sacred walls he had prepared an attestation to his blessed Son. There the devout Anna fastened her eyes on the hope of Israel—there the holy Simeon who had been assured that he should not taste of death till he had seen the Messiah, poured forth the effusions of grateful transport. How lovely is that old age, which can reflect on the past without remorse, and look forward to the future with faith and hope! Go to thy repose, thou faithful servant of thy Master—thine eyes have seen his salvation—let thy hoary head rest in peace, in humble expectation of its crown of glory. Again shalt thou see thy Lord and Saviour—thou shalt see him again—thine heart shall rejoice—never more shall that joy be taken away from thee.

How glorious did the temple now appear! This was the hour, this was the guest, by reason of whom the glory of the second house should exeed that of the first. That desire of all nations, the Lord who was sought by faith and hope was now in the hallowed abode consecrated to himself. There had he long dwelt, in his spiritual and in his typical presence. Nothing was either placed or done within those walls which had not a reference to, or a resemblance of him,—and now the substance of these shadows is come, and presents himself in that place where he had ever been figured out to mankind.

Under the Gospel we are all firstborn: all heirs—every soul is consecrated to the Lord—we are a royal generation, a holy priesthood.—Baptism is to us a circumcision, as a sacrifice of purification, as presentation unto God. Nothing can become us but holiness. O Thou, to whom we are devoted, by whose holy name we are called, accept our services, pardon our imperfections, glorify thyself by us, and, through thy merits and mediation, let us be glorified with thee for evermore. Amen."

From the Chronicle of the Church.

A BRIEF VIEW OF SOME OF THE ADVANTAGES OF THE LITURGY OF THE EPISCOPAL CHURCH.

Mr. Editor,—I partly promised to send you some of my reflections on the anecdote published in your paper of last week. The following remarks, therefore, are at your service, if you deem them worthy of a place in the Chronicle.

The first particular brought to notice by the anecdote is the reading of the Commandments in our public worship. On this point arises an important question, though, in my view, not a very difficult one. It is this: whether this religious exercise of ours is not much better adapted to promote good morals in the community, than the modern devices of seventh commandment societies, and fourth commandment societies, and maternal associations; the object of these last being, as I suppose, to promote a better observance of the fifth commandment? I shall not discuss that question here. The bare statement of it is sufficient for the readers of the Chronicle. There is another exercise connected with the reading of the Commandments, that in all probability heightened the solemnity, which, according to the anecdote, was observed by a stranger in this part of our service. The people, after each commandment, pray for grace to keep the law of God, and divine grace, by the way, is a much more effectual means of securing obedience than all the "force of public opinion" that can be brought to bear upon men's minds by the devices alluded to above. Only let *us* take heed that we be sincere in our petitions, since "if we regard iniquity in our hearts, the Lord will not hear" our prayers.

The next advantage of our service which the anecdote brings to view is the reading of several wisely-selected passages of Scripture on every day of public worship. On this point I shall introduce, as very agreeable to my own views, the remarks of a shrewd layman to whom I related the anecdote. He stated an argument with which he had plied a Congregational deacon, who, attacking some of the abuses of Popery, exposed himself to the edge of his own weapon. He told the deacon, that while the Romanists unquestionably sinned in withholding the Scriptures from the people, some Protestants were, to a certain extent, guilty of the same fault, in omitting to read the Scriptures in public worship; or, at least, they did not do what they ought, to bring the simple word of God into contact with the minds of those who probably neglected to read the Bible for themselves. This is an appropriate illustration of the advantage of reading in church a well-arranged series of scripture lessons, adapted to impart a knowledge of the principal truths and duties of our holy religion. But here, also, Churchmen should take a caution to themselves. They should take earnest heed to the things which they thus hear, that they do not let them slip, but make the word to which they listen the means, by the grace of God, of quickening them to the performance of every duty. At the present season, for instance, while we meditate upon the glorious predictions and promises respecting the universal establishment of the Church of God on earth, we should not overlook the duty of laboring, according to our ability and opportunities, to "preach the Gospel to every creature." And may we not confidently rely upon this wise mode of instruction, for a steady and unwavering advancement of the spirit of missions among our people, and for a growing activity in the diffusion of the Gospel, according as the providence of God, by increasing opportunities and facilities for this glorious work, shall open the way before the Church? Oh, let us not be found wanting in a readiness to do our duty in the midst of the great light poured upon our souls.

Another advantage of our service noticed in the anecdote is the appropriation of a suitable part of the devotional exercises to the people.—I have often thought of this peculiarity of our worship in comparison with a practice which has prevailed of late in some of the religious denominations of our country. I allude to those prayer-meetings in which the devotions of the congregation are led by any person who may be requested to pray, and may be ready and disposed to do so, and sometimes by several in succession on the same occasion. I can conceive of but two reasons for such a practice. It must have been adopted either upon the ground that every person who was so disposed should have an opportunity of expressing his devout feelings audibly, in public; or for the purpose of trying the piety and gifts of the most conspicuous among the professors of religion. As, however, the ability to utter a prayer fluently on such an occasion could be no surer test of piety than the ability to read in a Prayer-book, it would be unfair to impute such a purpose. We may, therefore, well suppose that the object of the practice in question is to give the people their proper share in the exercises of social worship. And is not this end much better answered by our mode of worship, which allows and invites all the people to join, with "one heart and one voice," "with the spirit and with the understanding also," in the appropriate aspirations of the Psalter, the humble petitions of the litany and general confession, and the other responsive portions of the service? To conclude with a reflection similar to that which closed my former article. Is not an animated and devout performance of our service better adapted to promote true piety than such prayer-meetings as have been described, and all those other devices for producing an excitement and temporary interest in religion, which operate through animal sympathy, if not also through spiritual pride?

From the Limerick Standard.

CONVICTION OF A PRIEST FOR A DARING AND OUTRAGEOUS ASSAULT.

The court-house of Bruff was densely crowded on Wednesday last, it being known that the important case in which Edmund Sullivan, a farmer, was plaintiff, and the Rev. Timothy Hayden, parish priest of Herbertstown and Hospital, was defendant, would be called on.

The magistrates presiding were Henry T. Redmond, the stipendiary for the district of Bruff, and Robert Fetherston, Esqrs., Mr. Thomas Taylor, conservative agent for this city, appeared on behalf of the plaintiff, and Mr. P. C. Carey for the defendant.

The plaintiff was examined as follows:—I am one of the parishioners of the Rev. Mr. Hayden, (the defendant,) and my mother, who died about the 8th of the present month, was one also. A few days previous to her decease I called on the reverend gentleman to administer to her the last rites of the Roman Catholic Church, and when I first called on him, it was at an early hour in the morning, and before he had got out of bed. I therefore went into his kitchen and remained there until he had come down stairs. The instant he saw me, he asked, "What do you want of me?" and before I had time to reply, he inquired, "Did you bring me the chapel cess?" Having told him the truth, that I did not, he immediately seized me by the collar of the coat and pitched me outside the door. I then went home, and there saw my poor mother on the point of death. There being a chapel in the course of erection by the same reverend gentleman, within about a a mile of my house I heard he was to be there in the course of the day, and accordingly I went to meet him. I asked him again to come and prepare my mother, and without speaking a word, he gave me a wipe of a whip he held in his hand.

Mr. Taylor. What do you mean by saying a "wipe?"

Plaintiff. I mean a blow, and it was given with the whip doubled in his hand.

Mr. Taylor. Where did he hit you?

Plaintiff. In the back, between the shoulders.

Mr. Taylor. Were you hurt by the blow?

Plaintiff. Yes, a good deal.

Mr. Taylor. What followed next?

Plaintiff. After I got the second blow, I moved out from him, when he followed and gave me a third blow. [Here some fellow called the plaintiff "a vagabond," on which Mr. Taylor called on the court to commit him, and it having ordered the police to put him in the dock, the most perfect silence was observed throughout the remainder of the case] While striking me this second time, he said, "Be off now; I'll let your mother die like a pig in the corner."

Mr. Taylor. And how old was your poor mother?

Plaintiff. She was over eighty years of age.

Mr. Taylor. Had you occasion to go to Limerick after this, and for what purpose?

Plaintiff. I was obliged to go to the friars there, and to pay them 7*s.* 6*d.* for saying masses for the soul of my poor mother.

Mr. Taylor. Had you any difference with this parish priest previous to this occurrence?

Plaintiff. Never; only I went to the last county election and to Mr. Gabbett, of Limerick, who is my landlord's agent, intending to vote, according to his (Mr. G.'s) wishes, for Mr. Augustus Stafford O'Brien. When I met the priest the first day of the election, he was very civil and kind to me, and gave me 3*s.*; but when I saw him the following day, and that he heard I was with Mr. Gabbett, he would neither look at nor speak to me.

Mr. Taylor. And did you vote for Stafford O'Brien?

Plaintiff. No; there was a riot, and I came home without voting at all.

Court (turning to Mr. Taylor.) What has all this to do with the case?

Mr. Taylor. Merely to show the cause why the Rev. Mr. Hayden so treated his parishioner.

Mr. Carey then examined on the part of the defendant as follows:—You're a parishioner of the Rev. Mr. Hayden, and a dutiful one?

Plaintiff. I'm as dutiful as you are (laughter.)

Do you swear you're a dutiful parishioner? I do. Have you paid your chapel cess? I have not; but my Easter and Christmas ones. Is not the Rev. Mr. Hayden building a chapel in the parish? He is. Have you subscribed to it? No. Why? did not the other parishioners do so? Some did. Are n't you aware that he spoke from the altar, and told the people that he wanted money for the building of this chapel? Yes; I heard so. Now, when you came to the priest's house, on the morning of the 7th, about your mother, were you not aware that he had two curates? I was. And why not go to them? Because I wished to have the parish priest, the head man, with my mother.

The stipendiary. Did Mr. Hayden tell you to go to the curates at the time he struck you?

Plaintiff. No; he did not say a word about them.

Mr. Taylor. (to the court.) You will please to bear in mind that in this case both the curates reside in the same house with the parish priest.

Mr. Carey continued. Did you ever tell this story before to any body? I did, to Mr. Gabbett and Mr. Worrall of Limerick. And what cause did you assign to *them* for the priest acting so?

Plaintiff. I said he had no occasion to beat me except it was for having wished to vote with my landlord at the late county election.

The stipendiary. Really, a good deal of this examination is quite irrelevant. Now, tell me, plaintiff, had you any desire to prosecute this priest before you went to Limerick?

Plaintiff. I had; if it was for nothing else but saying that he would let my mother die like a pig in the corner.

Did you use any provoking or insulting language to him when he struck you? Not a word. Did you speak in a respectful manner? Indeed I did. Was your mother a regular communicant? She was. How long prior to her decease had she received the sacrament? Some time between five and six months. And did you tell him that she was in a dying state when you went to have the rites of the Church administered to her? I did.

Patrick Dwyer was called and examined by Mr. Taylor. Is a slater employed by the defendant at his new chapel; was present at the occurrence which took place between plaintiff and defendant; saw the latter give plaintiff one stroke of a whip, but did not hear what the priest said, in consequence of the noise occasioned by his dressing of slates at the time.

The stipendiary. Did Sullivan go away when he got the stroke of the whip?

Witness. he did.

The stipendiary. Could the Rev. Mr. Hayden have given him a second stroke without your seeing him?

Witness. He might; for my back was turned towards both him and the plaintiff.

The case for the prosecution here closed, and no witness having been called for the defence, the magistrates withdrew to an inner room for about a quarter of an hour, when they returned, and

The stipendiary read the following as their decision:—We have considered this case very minutely, and we fine the defendant in the sum of 3*l.*, or if not paid at once, we sentence him to be imprisoned six weeks in the jail of Limerick.

Achill Missionary.

Æropus, king of Macedonia, spent his time in making lanterns.

THE PRAYER-BOOK IS THE BEST PRESERVATIVE AGAINST INNOVATION AND ERROR.

2. I will detain you, brethren, but a very short time upon the other reasons for making the Prayer-book a companion for the Bible. It is a *preservative* against *innovation* and *error.*

The steady, and constantly rubrical use of a precomposed form of prayer has this very great advantage: It puts it in the power of every one to compare the language of the pulpit with that which is uttered in the reading desk. "A liturgy," says the late eminent missionary, Dr. Buchanan, "is that which preserves a relic of the true faith, when priests leave the articles and confessions." And, my brethren, how much of convulsion, error, and unhappiness have we seen in the religious world around us, for these few years past, which might have been avoided with the use of regularly performed and well adjusted forms of prayer! What has kept us from the divisions and distractions, the errors, the schisms, the wild frenzies which have torn and grieved our brethren and friends of other communions? Under God, and the power of his grace our liturgy. Far be it from us to make this allusion for any purpose of idle boasting; rather let it be for solemn admonition to us all—that while sensible of our privileges, we redouble our *faith*, our *zeal*, and our *humility*, in the employment of them—lest He who thus blesses us should take away our candlestick for our coldness and our sin. That would indeed be a day of darkness and of gloom. Let us gird up our loins, and trim anew our lamps, that we may be spared the nightfall of a scene so fearful.

IT CARRIES THE TRUTHS OF RELIGION TO THE HEART IN A MANNER AT ONCE FORCIBLE AND TENDER.

3. I have said that a third reason for making our public formulary a constant companion for the Bible is, it carries the truths of religion to the heart, in a manner at once forcible and tender.

Great allowances indeed, must be made for the prejudices of early education; and conscientious scruples are, however erroneous, to be always respected; but he who calmly looks over the devotions of the Church, and says that he cannot join in these admirable provisions of primitive piety and faith, should look well to the question, whether his heart is quite right with God. To whatever part we turn, our character as sinners, our miserable condition by nature, our need of help, the mercy, power, and justice of our benevolent and holy Master, his sufferings and his glory, all come into view. What can be better suited to the situation of our fallen race, than the confession with which we begin our daily prayer? Do we need moving to a sense of sin, how can we pass indifferently over the tenderness of the litany—the agony and bloody sweat, the cross and passion, the death and burial of our Lord? What heart, caring for religion, does not melt with penitence, and glow with love and gratitude, as the inimitable pathos of the communion service is heard? How touching is the exercise at the font of baptism, when a child or a friend enters into the holy covenant? And again, whose soul has not been moved, whose tears have not flowed, who has not thought he would be a better man, when the subduing accents of the burial service have fallen upon his ear? And yet in all, the doctrines are as plain, as the worship is pure and moving. *There* is atonement and pardon for repentance: *here* is the restoration of a sinful race to the divine favor—grace to renew, sanctify, and guide—and then, through the grave and gate of death, the door opens to a joyful resurrection. No wonder that one long since departed should have said, "The words of this blessed service should be written in letters of gold upon the ceilings of every house." Surely they should abide in every Churchman's heart.—Dr. [illegible]

From the Utica Gospel Messenger.

DOMESTIC MANAGEMENT.

Teazing and Temper.—The following from the Mother's Monthly Journal, well conducted by Mrs. Conant, and published in this city, [Utica] by Messrs. Bennett & Bright, will suit almost any meridian of town or country.

Child. Mother, I want a piece of cake.

Mother. I hav'n't got any—it's all gone.

C. I know there's some up in the cupboard; I saw it when you opened the door.

M. Well, you don't need any now; cake hurts children.

C. No, it dont; (whining.) I do want a piece; mother, mayn't I have a piece?

M. Be still, I can't get up now, I'm busy.

C. (Crying aloud.) I want a piece of cake, I want a piece of cake.

M. Be still, I say, I shan't give you a bit if you don't leave off crying.

C. (Still crying.) I want a piece of cake, I want a piece of cake.

M. (Rising hastily and reaching a piece.)—There, take that, and hold your tongue! Eat it up quick, I hear Ben coming. Now don't tell him you've had any.

(Ben enters.) C. I've had a piece of cake; you can't have any.

Ben. Yes, I will; mother, give me a piece.

M. There, take it; it seems as if I never could keep a bit of any thing in the house. You see, Sir, (to the child) if you get any thing next time!

(Another room.) C. I've had a piece of cake!

Younger sister. Oh, I want some too.

C. Well, you BAWL, and mother'll give you a piece; I did.

Let us see how many errors were committed by the mother during this short conversation.—In the first place, she tells a downright lie, and the child detects her in it; "I hav'n't any cake." "You have, I saw it in the cupboard." Secondly, she gives a false reason, "cake hurts children," for not gratifying the child's wishes; at least, her next reply would lead him to suppose so. Thirdly, she encourages the child in crying for what he desires, by offering, as a reward for leaving off, the gratification which he could not obtain by continued good humor.—Fourthly, she breaks her promise, and rewards the child for disobeying her. Fifthly, she fosters a spirit of selfish greediness, the lowest and most debasing of all passions; "Eat it quick and don't tell Ben." Sixthly, she utters a threat which she has no intention of acting upon; "See, if I give you any next time." We must mention, also, the spirit by which her conduct through the whole is marked, and which makes the child feel that she has at last yielded to his wishes, not because she loves him, but in order to save herself the vexation of being teazed any longer. The practical commentary which he makes in his advice to his sister shows that he fully understands the springs of her domestic machinery.

Yet this is probably a mother who loves her offspring, who is toiling early and late for their comfort and respectability, but who will perhaps have to complain that her old age is embittered by the neglect and unkindness of her children. They are not wholly in the fault. A mother may sacrifice her health, and life, itself, for her family, and yet not make them happy; and if she does not make them happy, they will not love her. A child cannot comprehend the value of that affection which keeps his mother busy from morning till night, when her industry is continually crossing the track of his enjoyment; when it is made an apology for petulance, injustice and neglect of those things which make up the happiness of childhood. Nothing but a constant, hourly flow of kindness, prompt in gratifying, gentle in refusing—a kindness which knows no ebb, unruffled by selfishness—can gain the entire confidence and affection of a child. I ought also to add, that a mother, who has made herself an object of contempt to her children cannot justly claim their deference and respect; and such she surely will be, if, in her management of them, she stoops to the meanness of deceit and falsehood. The pure, ennobling sentiment of filial piety can spring up only in an atmosphere of truth and love. In its nature it is akin to that which is exercised toward the beneficent Father of all, and requires for its full expansion the same influences of rectitude and goodness.

OF ASH-WEDNESDAY, OR THE FIRST DAY OF LENT.

The first day of Lent had formerly two names, one of which was *Caput Jejunii, the Head of the Fast:* the other *Dies Cinerum, Ash-Wednesday.* The first compellation was given because Lent began on that day; for since it was never the custom of the Church to fast on Sundays, (whereon we commemorate so great a blessing as our Saviour's resurrection) therefore we begin Lent on this day, to supply the room of those Sundays. For if you deduct out of the six weeks of Lent the six Sundays, there will remain but thirty-six fasting days, to which these four of this week being added, make up the exact number of forty.

The name of Ash-Wednesday proceeded from a custom in the ancient discipline, which began very early to be exercised on this day; an account whereof, we have in Gratian as follows:

On the first day of Lent, the penitents were to present themselves before the Bishop clothed with sackcloth, with naked feet, and eyes turned to the ground; and this was to be done in the presence of the principal of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the bishop, all in tears, and the rest of the clergy, repeated the seven penitential psalms. Then rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then with mournful sighs declared to them, that as Adam was thrown out of paradise, so they must be thrown out of the Church. Then the bishop commanded the officers to turn them out of the church doors; and all the clergy followed after, repeating that curse upon Adam, *In the sweat of thy brows shalt thou eat thy bread.* The like penance was inflicted upon them the next time the sacrament was administered, which was the Sunday following.—And all this was done to the end that the penitents, observing how great a disorder the Church was in by reason of their crimes, should not lightly esteem of penance.

Though this discipline was severe, yet the many good consequences of it showed it worthy the imitation of all churches in succeeding ages; and ours in particular, heartily bewails the want of it: but till she can be so happy as to succeed in discharging those obligations she lies under to restore it, she supplies that want, by adding to her ordinary service a very proper and suitable office called the *commination*, which shall be treated of hereafter in its turn.

In the ordinary morning and evening service instead of the Psalms for the day, are appointed six of David's penitential Psalms, (the seventh being used in the office of commination;) concerning which we need only observe, that they are the very forms wherein that royal prophet expressed his repentance, and were all composed by him in times of affliction, and contain supplications and prayers to be delivered from all temporal and spiritual enemies; and have for this reason, been very much esteemed of in the Church in all ages, and were always thought proper to be used in times of humiliation and repentance.

The collect for this day was made new at the compiling of the liturgy: the epistle and gospel were taken out of the old offices. For the former is read part of Joel, which together with the latter, cautions us to be very careful, that whilst we seem to be ready at all external signs of sorrow, we be not void of internal contrition.

There are no proper lessons appointed for this day, which I presume proceeded from an omission of the compilers.—*Bishop Wheatley.*

RIDLEY'S LAST SUPPER.

The following was the supper which Bishop Ridley had the night before he suffered. It will show the manner of living and the price of provisions at the time. Bread and ale 3*d.*, shoulder of mutton 9*d.*, a pig 11*d.*, a plover 4*d.*, wine 2*d.*, and cheese and peas 2*d.*; in all 2*s.* 7*d.* At this supper he behaved with as much ease and cheerfulness as ever; in the former part of the evening he washed his beard and legs, and at supper invited the company to his marriage next morning. "Quiet yourselves," said he, "my breakfast will be somewhat sharp and painful, yet I am sure my supper will be more pleasant and easy."

PORSON AND BROCKLESBY.

In a party in which Porson was a guest there was also a physician, a Dr. Brocklesby, a descendant of the eminent man that attended Dr. Johnson in his last illness. In addressing Dr. Brocklesby, Porson called him Dr. Rock.—"Yes, Dr. Rock," "No, Dr. Rock," &c., a name rendered almost infamous by Hogarth, in his picture of the "March of the Guards." At length Dr. Brocklesby became offended, and said, "Mr. Porson, my name is not Rock, it is Brocklesby," pronouncing the syllables distinctly. "Well," said Porson, "if Brock-less-b, is not Rock, I know nothing of Algebra."

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System of Instruction; Protestant Episcopal Sunday School Book, No. 1, do. No. 2; do. No. 3; Questions on do. from No. 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds; Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St. Matthew; Questions on the Epistles and Gospels, Part 1; do. Part 2; Questions on the Book of Common Prayer.

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